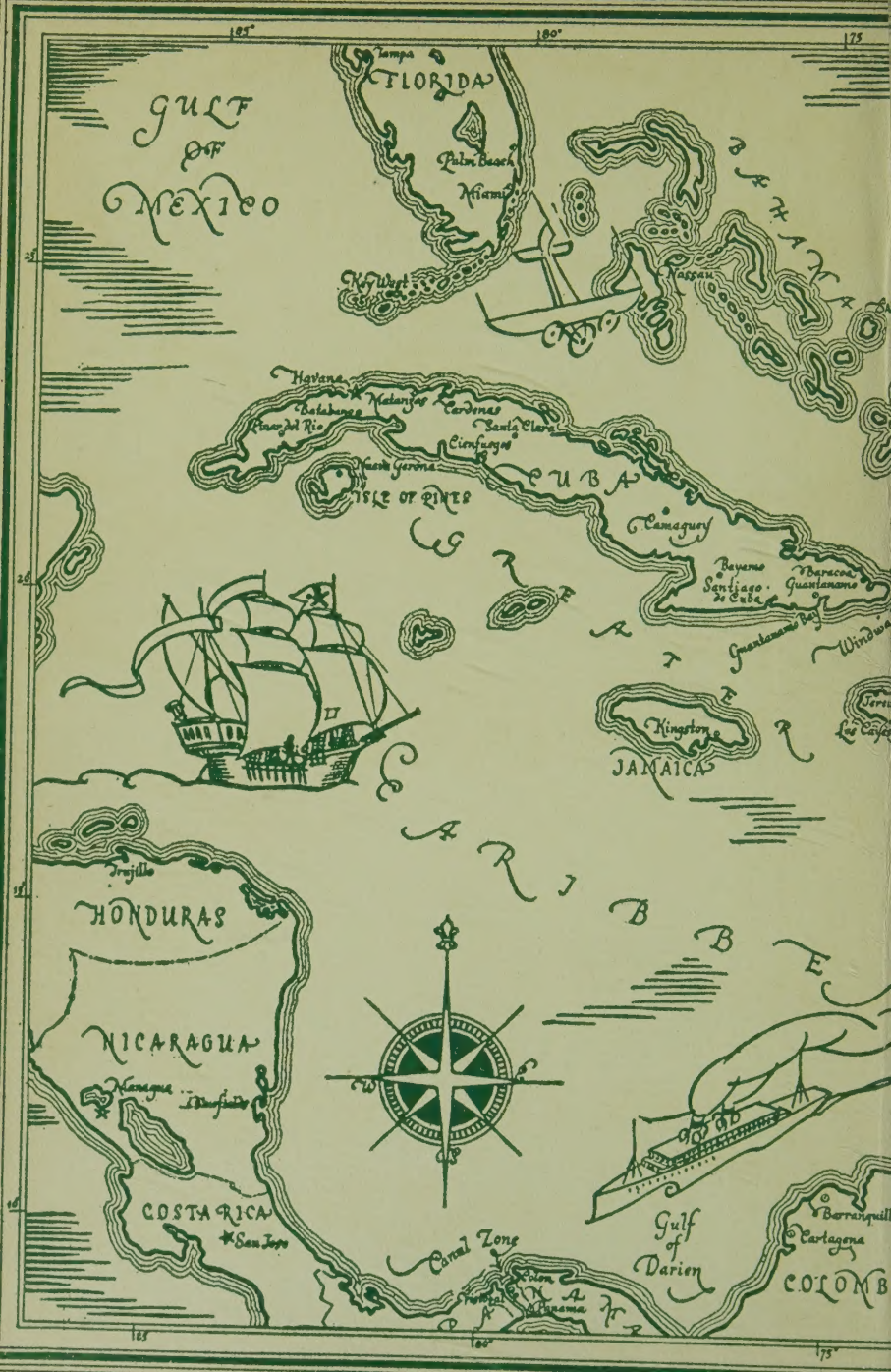
BETWEEN THE AMERICAS

JAY S. STOWELL


185°
180°
175
GULF OF MEXICO
Tampa
FLORIDA
Palm Beach
Miami
Key West
Nassau
BAHAMA
Havana
Matanzas
Cardenas
Santa Clara
Cienfuegos
Batabano
Rio del Rio
Isle of Pines
CUBA
Camagüey
Bayamo
Santiago de Cuba
Baracoa
Guantanamo
Guantanamo Bay
Windward
GREAT
Kingston
JAMAICA
CARIBBEE
Trujillo
HONDURAS
NICARAGUA
Managua
Costa Rica
San Jose
Canal Zone
Panama
Gulf of Darien
Barranquilla
Cartagena
COLOMB
25
20
15
10
185
180
175

The CARIBBEAN ISLANDS
Scale ~ in Miles
170°
165°
160°
DOMINICAN REPUBLIC
Santo Domingo
HAITI
PORTO RICO
VIRGIN ISLANDS
ST. THOMAS
ST. JOHN
TORTOLA
VIEQUES
ST. CROIX
ST. EUSTATIUS
ST. CHRISTOPHER
ANTIGUA
NEVIS
MONTSERRAT
GUADELOUPE
DOMINICA
MARTINIQUE
ST. LUCIA
BARBADOS
ST. VINCENT
GRENADA
TOBAGO
TRINIDAD
Port of Spain
CURACAO
La Guaira
Caracas
VENEZUELA
LEEWARD ISLANDS
WINDWARD ISLANDS
CARIBBEAN SEA

101
IN 266
1178 79

LIBRARY OF
Bonebrake Theological Seminary
266.6
St79

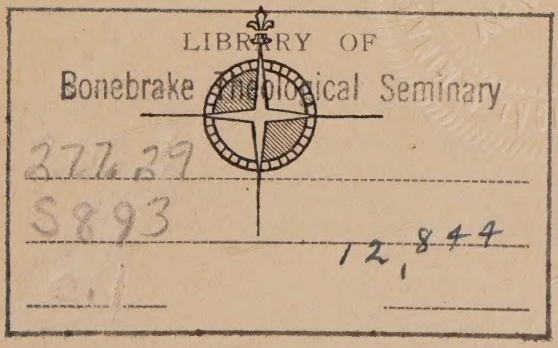
BETWEEN THE AMERICAS

Z 6 6
R 1 U.

BETWEEN THE AMERICAS

by

JAY S. STOWELL


LIBRARY OF
Bonebrake Theological Seminary
277.29
S893
12,844

COUNCIL OF WOMEN FOR HOME MISSIONS
AND
MISSIONARY EDUCATION MOVEMENT
NEW YORK

JAY S. STOWELL has been engaged in national home mission work since the completion of his theological course in 1912, when he became Secretary for Missionary Education of the Presbyterian Board of Home Missions. Prior to that time he served as a home missionary in West Virginia, Pennsylvania, Colorado, Montana and Oklahoma. For the past eleven years he has been in the employ of the Methodist Episcopal Church, and is now Director of the Bureau of Publicity and Promotion of its Board of Home Missions and Church Extension.

Mr. Stowell's work has involved extended travel in the West Indian Islands and study of conditions surrounding the Evangelical movement among the peoples of these Islands. In the summer of 1929 he attended the Hispanic American Evangelical Congress at Havana, where he had opportunity to confer with Christian leaders from a number of Latin-American countries.

Mr. Stowell is the author of a number of books on home missions, including *Makers of a New World, Home Mission Trails,* and *The Child and America's Future.*

COPYRIGHT, 1930, BY
COUNCIL OF WOMEN FOR HOME MISSIONS
AND MISSIONARY EDUCATION MOVEMENT
Printed in the United States of America

CONTENTS

I. COLUMBUS AND THE ANTIPODES . . . 1

A New Land—Columbus' Triumphal Return—Settling a New World—Human Rights—A Period of Turmoil—Between the Americas.

II. PORTO RICO FOUR HUNDRED YEARS AFTER . 18

A Land of Beauty—Some Porto Rican History—At School—A Crowded Land—Big Crops, but Little to Eat—Pass the Rice!—Trying to Find a Way Out—A Matter of Health—Some Compensations.

III. FELLOW EVANGELICALS IN PORTO RICO . . 44

A School for Girls—Training Future Preachers—Glimpses of the Church at Work—A Great School—A Matter of Literature—A Hospital Service—Some Rural Fields—A Triumph of Co-operation.

IV. ON A SLOW TRAIN THROUGH CUBA . . 71

Four Centuries of Spain—Conditions Following the Spanish-American War—Seeing Cuba—A Cosmopolitan Capital—Relation to the United States—A Country of Heroes.

V. CUBA'S CHURCHES 98

Church Schools—The Bible in Cuba—Evangelicals Have a Place.

VI. Two-thirds of an Island—The Dominican Republic 118

Some Contrasts—The Dominican Republic and the United States—Backgrounds—Public Schools—A Catholic Country—Evangelicals in the Dominican Republic—Help from Porto Rico—A United Program—The Work Spreads—Work Among Immigrants—Making People Well—A Training School for Nurses—Young Dominicans at School—Selling Books—A Worth-while Work—A Dominican Christian.

VII. The Other Third—Haiti 144

Elie Marc's Dilemma—Annual Missionary Tour—In the Capital City—On the South Coast—Episcopal Work—A Glimpse at Haiti's History—The United States Enters Haiti—Haiti Needs the Gospel.

VIII. The Tie That Binds 166

A Common Heritage—Diversity in Politics—Differing Economic Conditions—Neighbors.

Reading List 177

BETWEEN THE AMERICAS

I

COLUMBUS AND THE ANTIPODES

MANY moot questions have perplexed humanity, but few of those raised have been more important than the one Christopher Columbus set forth and then proceeded to answer: Was there an antipodes, that is, a place where the feet of the people pointed in the direction opposite to ours, or was there not? Columbus, the first great antipodist, said yes; the rest of the world said no. And poor Columbus had a hard time convincing anyone that he was right.

After years of effort he got King Ferdinand of Spain interested enough to call a conference of the most learned professors of astronomy, geography, and mathematics, together with some of the greatest church dignitaries of the day. This conference was held in the Dominican convent of St. Stephen at Salamanca, Spain. It was an interesting occasion, to say the least. Columbus would bring forth some of his mathematical calculations; then someone would quote Psalm 104:3 or a verse from the Epistle to the Hebrews or an extract from one of the church fathers and prove that his computations were wrong. The book of Genesis was called upon as evidence of

the fact that if there were people on the other side of the earth, they could not be descended from Adam; therefore, there could not be any such people. When Biblical arguments ran out, the arguments of common sense were applied. Anyone with the remotest bit of common sense could see that people on the other side of the earth could not walk with their heads hanging downward, and there just could not be any place where it rained, hailed, and snowed upwards. Were one to grant that there might be another side of the world, a man who once got over the edge could never return.

Columbus argued and he, too, quoted Scripture, but to no avail; the doctors of that day were too much for him. In discouragement he turned with his son, Diego, toward France. At a Franciscan convent, where he stopped for bread and water, he made friends who interceded for him, and after still further negotiations, on April 17, 1492, the articles of agreement were signed which made possible a voyage destined to be the most famous and, in some respects, the most important in all recorded history. On Friday, August third, he set sail.

A New Land

The story of that voyage has been many times repeated—the long days of sailing, the mutinous crew, the floating seaweed, the flocks of birds, the carved stick, the branch from a tree, the light in the distance, and finally the sight of land. The morn-

ing sun of Friday, October twelfth, revealed a lovely tree-covered island several leagues in length, with naked, brown-skinned people running excitedly along the shore.

Columbus surely had a well-developed sense of the fitness of things, for he arrayed himself in a rich scarlet robe, took the royal standard of Spain in his hand, and in a small boat made his way to land. There he threw himself on the earth, kissed it, and gave thanks to God as tears rolled down his cheeks. It was a dramatic moment in the history of the world—one which the centuries can never erase from the thoughts of men. This outburst of emotion over, Columbus proceeded to take possession of this new-found land in the name of Spain, calling it San Salvador. From a distance the natives—whose permission for the taking over of the land Columbus had in his excitement forgotten to ask—watched furtively and wondered just what it was all about and where these strange creatures with white faces and hidden bodies had come from. Since the newcomers seemed to be more interested in their own celebration than in chasing people, the natives drew nearer and prostrated themselves before the new and strange beings. Then they came forward, touched the heads of the Spaniards and felt their hands and faces.

The natives themselves were in turn objects of curiosity for the Spaniards. The brilliantly painted, well-shaped bodies, lofty foreheads, fine eyes, and

the entire absence of clothing impressed the voyagers. They noted that most of those assembled were under thirty years of age and that only one female was included in the group. Columbus himself was delighted with the confiding simplicity and apparent gentleness of these newly found folk. They bore lances pointed with a flint or a tooth or bone of a fish, but apparently they had no iron, and, as Columbus discovered later, they did not know anything about its use. He gave them caps, glass beads, bells and other trifles. The natives were delighted with their ornaments and particularly with the sound of the bells.

All day long the Spaniards stayed on the island enjoying the beautiful groves, returning on board their vessels at night delighted with their new experiences. Columbus was so certain that he had really reached the antipodes and was on the outskirts of India that he did not hesitate to call his new friends Indians, and right there began a mistaken nomenclature which has written itself so deeply into history that even the centuries have been unable to change it.

The Indians evidently had an effective means of communication, for the next day a great crowd of them appeared on the shore. They did not hesitate to plunge into the water, where they seemed as much at home as they were on land, and, some swimming and others in boats, they made their way to the ships. One of these "canoas," as they called them

in their own language, was large enough to hold forty persons.

The Spaniards were quick to note that their friends wore small ornaments of gold. In sign language they inquired where the gold came from, and got the general idea that it came from the south. By the same sign language they received the impression that there was land to the south, to the southwest, and to the northwest of San Salvador, and by calling attention to the scars on their bodies, the Indians conveyed the idea that they had some rather disagreeable neighbors. These neighbors later proved to be the fierce cannibalistic Caribs who, when short of game, satisfied their desire for meat by eating human flesh. Columbus learned that the natives of San Salvador themselves called their island Guanahani and that their name for their own race was Arawak. The island is one of what we know today as the Bahama Islands.

Columbus explored the coast of San Salvador in a small boat, and then taking on a supply of wood and water left on October fourteenth, intent on discovering the rich land which he was sure lay to the south. In the meantime he kept on giving names to islands, calling one after the king, another after the queen, and a third after Prince Juan. After some sailing he came to an island which he named Hispaniola (Little Spain). It was so big, indeed, and had such extensive mountain ranges that he doubted whether it was an island at all until the

Indians assured him that it was. He got acquainted as best he could with the natives who crowded about him at every point he touched.

Although, with the exception of short cotton aprons worn by a few of the women, these natives dispensed with clothes, they did have trinkets of gold. These attracted the cupidity of the Spaniards, who secured them in exchange for simple articles. In describing this experience Columbus declared that the natives "bartered like idiots." However, he was not pleased with the action of his sailors and in order to compensate the trusting natives he gave them many articles without accepting anything in return. In explaining this he says: "I did this in order that I might the more easily conciliate them that they might be led to become Christians and be inclined to entertain a regard for the king and queen, our princes and all Spaniards, and that I might induce them to take an interest in seeking out and collecting and delivering to us such things as they possessed in abundance, but which we greatly needed."

In order to further his plans and without asking leave, Columbus had taken with him several of the San Salvador natives. His idea was to teach them Spanish so that they could tell him about the places he wished to visit and that they might communicate with the natives. He reported that the plan worked quite well. In his travels he discovered that the natives of one island could communicate with those

of another without difficulty. It occurred to him that this was a good thing as it would make easier their conversion to the "holy faith of Christ to which, as far as I can judge," he wrote, "they are favorable and well-disposed."

Columbus' Triumphal Return

On January 16, 1493, Columbus started back to Spain. He had only two vessels now, for one had been lost in a storm while voyaging among the islands. A fort had been hastily constructed at La Navidad on the coast of Hispaniola and here Columbus left thirty-eight of his men. After great perils he reached Spain on March thirteenth.

Columbus' report upon his experience in Hispaniola revealed that the natives had as a rule one wife each, except the kings and the princes who were allowed twenty. He could not quite understand whether private property existed or not. Cotton was raised and even spun and woven into cloth; yams, sweet potatoes, maize, cassava and tobacco were grown. The people he had met were not cannibals, but on the contrary men of great deference and kindness, but they told him of islands some distance away where human flesh was eaten. They also told of one island which was populated with women only and of another island where the people had no hair. It was clear that these Spaniards were the first persons the natives had seen wearing clothes.

In concluding his report, Columbus said: "All I have related may appear to be wonderful and unheard of, but these great and marvelous results are not to be attributed to any merit of mine but to the holy Christian faith and to the piety and religion of our sovereigns; for that which the unaided intellect of man cannot compass the spirit of God had granted to human exertions."

From the time of Columbus' return to Spain there followed epoch-making events in the history of the world. Columbus' passage across Spain was like the journey of a sovereign. His entry to Barcelona resembled one of the old Roman triumphs. He rode into the city on horseback with a large retinue, including nine Indians he had brought with him; others carried the exhibits of parrots, animals, and plants which were displayed as evidence of his triumphs in what he still believed was the antipodes.

The occasion was surrounded by a grandeur and a dignity that were impelling. The thrones of the king and queen had been brought from the palace to the street and placed on a platform surmounted by a rich canopy. Here the sovereigns received Columbus and insisted that he be seated in their presence—an honor rarely conferred upon any individual. It is to be regretted that as he gave an account of his voyage and displayed his trophies no motion-picture camera and no sound-recording device was present to preserve this, one of the most

remarkable incidents of all time. When he had finished, the king and the queen sank to their knees giving thanks to God, and the assembled multitude did likewise.

This brilliant and solemn incident stirred not only Spain, but the entire civilized world. Columbus was sure the things he had discovered were but the forerunner of far greater ones, and there seemed never to be a doubt in the mind of anyone but that the vast new empire, whose edges Columbus had touched, was a gift direct from heaven. The antipodes had been discovered and Spain had done the deed. Wherever Columbus went a shouting, happy populace followed him, and for many days he could not appear in public without an admiring multitude assembling to look at him.

Settling a New World

Thus the West Indies dawned upon civilization, and for the moment, at least, it made little difference that the Spaniards imagined Cuba to be the end of India. People began to talk about the "West Indies" and the "New World" (*Mundus Novus*). Plans began to be laid for the conquest of an unknown empire and for the acquisition of great wealth which it seemed certain now lay within their grasp.

The years which followed were somewhat in contrast to Columbus' great triumph, for he met with many sorrows and disappointments. He returned

to the West Indies where, at La Navidad, instead of finding a fort and a ton of gold, he discovered that all the men he had left behind had been killed and the incipient settlement reduced to ruins. He later established a colony at Santo Domingo but his days there were unhappy. Though the end of his life was tragic in its disappointments, his achievements had succeeded once for all in placing the imprint of Spain upon what we still know as the West Indies, and upon vast areas in both North and South America.

There is no escaping the fact that the Spaniards of those early days were—not unlike men of other ages—greatly interested in gold. If possible they wanted to get it quickly and without earning it. The fact that Columbus had actually brought back golden trinkets acquired from the natives by clever bargaining led many to imagine that large quantities of gold could be secured by similar direct processes. A little experience, however, brought disillusionment on that score, and there is reason to believe that Hispaniola would have been passed up for more alluring fields had it not been for the fact that in 1496, three years after Columbus returned to the island, gold deposits were actually discovered. Columbus had brought sugar cane with him on his second voyage, and on this double basis of mining and agriculture rapid development began and things looked rather promising to the Spaniards, particularly since they at once established a type of peonage

which made the Arawaks responsible for the hard work in the various Spanish enterprises.

By the year 1502 mining had developed to such a point that the newly appointed Governor Ovando brought with him twenty-five hundred colonists, mostly the offscourings of humanity eager for adventure and quick wealth. There followed a reign of terror such as history has rarely recorded. Ovando himself was a quiet-mannered man, but he became responsible for atrocities the pen would hesitate to describe.

He quickly converted peonage into actual slavery, a condition which naturally did not appeal to the Indians. Curiously enough, he also made provision for dividing the natives into groups and giving them religious instruction. In general the policies adopted by Ovando not only tended to defeat the purposes of the Spaniards, but almost resulted in the complete extinction of the Arawaks who lived on Hispaniola. An almost indescribable situation was developed. Hundreds of Indians starved to death; many others were burned at the stake, roasted alive, or mutilated; thousands committed suicide. They jumped from high cliffs; they hanged and stabbed themselves; they took poison; and mothers destroyed their own children. Bands of roving Spanish soldiers sometimes wantonly slaughtered entire villages of natives. One historian has declared that "Columbus thought he had discovered paradise, but he let loose in it a band of robbers and murderers."

The number of people killed in Hispaniola during the early years of the sixteenth century has been variously estimated by historians as from one to three millions though doubtless these estimates are exaggerated.

In 1509 Ovando returned to Spain. One historian says of him, "With all his faults, he had the virtue of honesty and he returned to Spain a poor man."

Ovando was followed by Diego Columbus, son of the great admiral. There was now a considerable Spanish population on the island and numerous plantations and flourishing estates. The beginnings of a Creole aristocracy made their appearance. Diego's wife was a Spanish princess and a miniature court was held at Santo Domingo.

Human Rights

At about this time there rose to prominence a man named Bartolomé de las Casas. He had come to Hispaniola with Ovando, but in 1510 became a Dominican priest, being ordained by the twelve Dominican monks who that year had come to Hispaniola and founded a monastery. He is said to have been the first Christian clergyman to receive holy orders in America.

Las Casas had been a holder of slaves but in 1514, stimulated by the teaching of the monks, he set free his own Indians and started on a campaign for improving the condition of all the slaves on the

island. In due time he became a frank abolitionist and to that movement he gave the best part of a long life. Complaints about his "meddling in politics" were sent to Spain, but he continued his work and in 1542 was rewarded by the passage of the "New Laws for the Indies" which ameliorated many evils. He was known as the "Protector of the Indians" and the achievements of 1542 were recognized as a great personal triumph for him. His book, *History of the Indies,* describes the conditions he had known. It was preserved in manuscript form for more than three centuries and finally published in 1875. It has been translated into many languages and is characterized as "one of the most terrible books ever written."

Las Casas died in Spain in 1566, at the age of ninety-two. He had stood for many good things, one of which was that conversion to the Christian religion should be sought through reason and never by force. He did more than any other man to check the almost complete annihilation of the natives of the New World.

With the passing of Indian slavery, African slavery began to develop. In 1563 Captain John Hawkins, an Englishman, in a boat named *Jesus* brought three hundred Negroes to Hispaniola from Sierra Leone. Hawkins was a most religious man as one may judge by the name of his largest vessel. His orders to his men were to "serve God daily; love one another; beware of fire; and keep good company."

On a second trip with slaves he ascribed his success to "the Almighty God who never suffereth his elect to perish."

A Period of Turmoil

The second half of the sixteenth century was not a happy time for the Spaniards in Hispaniola and the adjacent islands. England, Holland, and France, looking upon Spain with envious eyes, harassed the settlers and added to the common misery. Ships of war, buccaneers, pirates, corsairs, filibusters, freebooters, marooners, and "brethren of the coast" infested the islands. Planters never knew whether they would be permitted to gather their crops or whether plunderers would rob them of all they had produced. Towns on the coast were in constant danger of being forced to pay tribute to raiders or submit to being plundered. The names of Francis Drake and other sea rovers who harried Spanish commerce became so dreaded that they were used as bogies to frighten unruly children.

Under such conditions life in Hispaniola suffered and the plantations almost disappeared. Hispaniola had come to sudden importance and then almost as suddenly declined. Agricultural enterprises collapsed; the cattle and hogs introduced by the Spaniards ran wild and multiplied rapidly, and even the great dogs brought in to hunt fugitive slaves turned wild and became as wolves. During the seventeenth century the island was hardly more than a port of call. Gradually conditions became more settled and

on the west end of Hispaniola there finally developed under the French people an amazingly successful plantation system. To this we shall have occasion to refer later.

This development reached its height toward the end of the eighteenth century and was destroyed by Haiti's struggle for freedom—a freedom which when acquired was not used with much discretion. As a result the nineteenth century in Hispaniola was a period of revolution, turmoil and unrest—and it may be said that in general these conditions held in the other islands where Spain had proudly raised her standard three hundred years before.

Between the Americas

From the early days of their history the English colonies of the North Atlantic seaboard had many close bonds with the islands of the West Indies, and the importance of these bonds was realized by many American statesmen in the century following the establishment of the United States as an independent power. With the Spanish-American War in 1898 the United States came into a much closer relationship to the West Indies and through them to the whole Latin-American world.

A glance at a map will reveal the fact that, speaking geographically, the West Indies lie between the Americas. Cuba extends almost to the coast of Florida and, with the larger and smaller Antilles, forms a chain of islands extending almost to South

America. One might almost imagine a bridge built which would connect these various bodies of land with each other and with North and South America. With the coming of the airplane, however, there is less need for such a bridge, since air routes have been established over much of the territory, Lindbergh himself being the pioneer to cover the route. Ships plying between North and South American ports must either pass between or very close to the islands. Thus these bits of land between the Americas provide the most convenient and accessible meeting place of the Anglo-American culture of the north and the Latin-American culture of the south. It is most important for all concerned that these connecting links of the two continents shall be foci of friendship rather than of misunderstanding and strife. A new day and, we trust, a better one is being worked out on all the major islands although both politically and economically there is great diversity of conditions, so that there is no blanket solution for existing difficulties.

The four largest islands visited by Columbus were Cuba, Hispaniola, Porto Rico, and Jamaica. Jamaica is today a possession of Great Britain. Cuba is an independent republic. Hispaniola, now known as Haiti, provides a home for two republics: the Republic of Haiti and the Dominican Republic. Porto Rico is in the possession of the United States. It is of these three islands—Cuba, Haiti, and Porto Rico, which were over so long a period under Span-

ish control—that we shall be speaking principally in the pages of this book. An effort will be made to introduce the reader to some of the more obvious facts concerning these islands and the people who live on them, and to bring to attention some of the social, economic, political, educational and religious conditions now existing.

II

PORTO RICO FOUR HUNDRED YEARS AFTER

ON a biting winter day I put on my heaviest gloves, turned my coat collar high, and made my way to a bleak Brooklyn pier where I climbed the long gangplank to a Porto Rico-bound steamship.

Two days later I watched the officers on duty in their tropical suits of white, enjoyed the balmy ocean breezes, and observed my fellow passengers as they emerged one by one from the tiny cabins in which, up to that time, most of them had chosen to seclude themselves. We pass quite hastily over that two-day period, for it is best forgotten.

Four days out from Brooklyn, our steadily traveling boat pulled into the harbor of San Juan Bautista de Puerto Rico, commonly known as San Juan, the capital of Porto Rico. Before us loomed the picturesque walls and fortified cliffs of that interesting city, which was founded by Ponce de Leon, the famous seeker after the "fountain of youth," and which is still dominated by Morro Castle built by the Spaniards nearly three and a half centuries ago. San Juan itself we found to be constructed upon a small coral island a half mile wide and two and a half miles long and connected by bridge with the

mainland. Suburbs spread out from the bridge-head so that one can scarcely tell where the city ends and the country begins.

The bright sunshine gave us a cordial welcome to Porto Rico, and it seemed good to have the firm footing even of a coral island beneath us. As we went up the street we found a strange mixture of traffic—the *guaguas,* or auto-buses, with which we were to become well acquainted and high-powered limousines racing past slow-moving oxcarts. Seeing a uniformed policeman at a corner and remembering that I was still under the Stars and Stripes, I approached and in my best manner inquired, "Can you tell me where I can find the Palace Hotel?" The blank look on the man's face made it clear that he did not know what the question meant, and it dawned upon me quite suddenly that here was an American people who did not depend upon the English language as a means of communication. Later I learned that, although English is taught as a special subject in the public schools of Porto Rico, it is not until pupils enter the sixth grade that they are required to speak English. In high school all of the instruction is in English, except that Spanish is taught as a separate subject, so that a high school trained individual can be depended upon to understand English.

Fortunately the desired hotel was close at hand and I had little difficulty in making my way through the narrow streets to its portals. The hotel clerk

gave me the discouraging information that all rooms were occupied and that the chances of securing lodging were poor indeed. It seemed for a moment as though my visit to the city of St. John the Baptist was to have an inauspicious beginning, but just then a happy thought came to the clerk.

"There is," he said, "a traveling man from New York City who might be willing to share his room with you."

This was good news, and in due course of time the arrangement was worked out. I found myself comfortably installed in a modest room with two beds, each shrouded in a mosquito-netting canopy which hung to the floor and made the task of going to bed partake of the nature of solving a Chinese puzzle. Wherever I went in Porto Rico I found these canopies and I never slept there without one.

The accommodating salesman proved to be a genial Mormon from Utah filled with the quite laudable ambition to sell as much sugar-manufacturing machinery in Porto Rico as possible. We traveled different routes by day, but we spent many pleasant evening hours together comparing notes on the day's experiences and sucking oranges in true Porto Rican style (that is, from a round hole cut in one end after the thin yellow skin had been carefully peeled off without once piercing the white protecting coat beneath it). Those talks gave us a chance to formulate our impressions of Porto Rico, for my friend was also new to the island. I had the advantage of

knowing a little Spanish while he knew none—a lack which proved on occasion to be rather embarrassing to him.

A Land of Beauty

With San Juan as a base I began a series of extended trips over the island, for if there is any place where it is easy to travel that place is Porto Rico. A convenient railroad practically encircles the island, but why bother with a railroad when the *guaguas* run nearly everywhere and at almost all hours? So, after one railroad trip, to see what it was like, I stuck to the *guaguas*.

Possibly we should pause long enough to note one such early-morning trip, for a thirty- or forty-mile drive over the excellent Porto Rican roads is a good deal like watching the unreeling of a motion picture film; for variety of life it would be hard to equal. Everywhere there are people, and in the early morning they all seem to be busy. They are either at work or going somewhere. Some are driving sleek oxen in front of huge loads of sugar cane; some are on their way to market, astride spry little horses, bearing huge twin baskets loaded with bananas, plantains, and other products; some are repairing the roads; some are building houses; many are at work in the fields, particularly in the sugar cane. Surely, if the Porto Ricans are lazy, they are about the busiest lazy people I have ever seen. Women are at work in the fields along with the men, and the

banks of the streams are lined with women washing clothes. Squatted in what seem to be the most uncomfortable positions they poke the fires under their sooty tin water cans and pound and rinse the clothes in the creek until they are clean.

And there are the children! Children, children everywhere! There are naked children playing in the yards and children with clothes on going to school—tens, scores, hundreds. Our *guagua* rushes past the schoolhouses to which the children are thronging. Even the rural schools often have to operate on the Gary plan in order to make room for more children than can get into the building at one session. Some of the school buildings are modern and some are of the most primitive construction, but we feel sure that the teacher is more important than the building. We note the hundreds of homes from which these children come. Some of the houses are painted frame structures; many of them are crude huts or shacks made of refuse lumber, reeds or leaves. They are so small that one wonders how they can meet the demands made upon them. The landscape is one of rich beauty, and buildings and people blend into a background of luxuriant green.

It needed but a single trip into the beautiful Porto Rican countryside to teach me to appreciate the description I had read in a small pamphlet whose author was too modest to sign his name. This unknown writer says:

"It is impossible to find words to describe the

marvelously rich coloring of the scenery of the island called by its first inhabitants 'Borinquen,' but now known as Porto Rico. With a climate surpassing that of California, with wonderful views of mountain, valley and sea, with sunsets that the brush of the greatest artists could not put on canvas, its shores washed by waters bluer than those of the Mediterranean, Porto Rico well deserves the title given it by Theodore Roosevelt, 'The Switzerland of the Tropics.'

"The romance, quaint attractiveness, and historic interest of its ancient fortresses, cathedrals, and bridges, all made accessible by hundreds of miles of old Spanish military highways which American engineers made over into perfect automobile roads; the avenues of royal palms, the tree ferns, orchids growing wild that would make a fortune for a northern florist, wonderful groves of tropical fruit trees, fields of sugar-cane, coffee plantations, the fragrance of the brilliant flowers and blossoms which almost overpower the senses; all tend to make one sympathize with Ponce de Leon in his fruitless search for the fountain of youth that he might enjoy forever this earthly paradise."

That is a beautiful picture of Porto Rico, and one who has once seen this tropical island must admit that it is all true, but such a description tells only half the story. That other half we will have occasion to discuss later.

Among Porto Rico's natural beauties are to be

counted the wonderful shore views, sometimes with tropical palms extending well down to the water's edge. As a matter of fact, one can never get more than eighteen miles from the ocean in any part of Porto Rico and much of the island is within sight of a rather attractive shore. When I thought about going to Porto Rico I imagined that I would see many people bathing in the warm water, which I knew must surround that island. However, I found that bathing was not a popular pastime, chiefly because of the prevalence of sharks and barracudas. The barracuda is considered more dangerous to bathers than the shark. I stood upon one of the high promontories in San Juan and watched the sharks playing in the water not far away, and I decided that so long as I was in Porto Rico I would be content to do my bathing in a tub. Some tragedies have occurred as a result of visitors from the United States venturing into the water at places where no native would dare enter. There are, however, protected places where one can bathe in safety.

Some Porto Rican History

On his second voyage to the New World, Columbus discovered Porto Rico and landed at Aguadilla on November 19, 1493, to fill his water bottles.

With Columbus on this voyage was a young man named Ponce de Leon, who returned to Porto Rico fifteen years later (1508). He discovered the harbor now known as San Juan and, curiously enough,

named it Puerto Rico—"Rich Port"—a name which later came to be applied to the entire island. He established a colony at Caparra, near San Juan, and in 1509 became the first Spanish governor. Following him came a succession of nearly one hundred forty Spanish governors of Porto Rico.

At an early date in the Spanish régime an Indian rebellion broke out, but this was quelled by Ponce de Leon. The Indians did not make satisfactory slaves, so Negro slaves were imported in 1513.

A few years later Ponce de Leon started out for the north to find the widely-heralded "Fountain of Youth." Success did not attend his efforts. Instead he was brought back as a corpse, and his bones rest in one of Porto Rico's cathedrals.

By the time the Pilgrims landed at Plymouth, San Juan was a good-sized city. In 1528 French raiders sacked and burned San German. They did this again in 1543 and tried it in 1576, but before they could get to their boats they were overcome by the Spaniards. In the meantime, San Juan had been building defenses, and in 1595 when Sir Francis Drake tried to take the city he was driven off with terrific loss. Three years later the Duke of Cumberland entered the city, but sickness decimated his troops and he left after one hundred fifty-seven days' occupation, taking everything valuable that he could carry. In 1625 a Dutch fleet appeared, entered the city, burned it, and withdrew. There followed buccaneers and pirates, but in spite of devas-

tations of many sorts Porto Rico continued to develop. Both sugar cane and coffee were introduced and their culture added to the prosperity of the island.

Three thousand British troops tried to capture San Juan in 1797, but finally withdrew. The Porto Ricans sang the "Te Deum," and made a statue of Ponce de Leon out of the cannon abandoned by the British. The statue still stands in San Juan. Other raids followed on Aguadilla and Ponce.

In 1822 a slave revolution was planned, but the plans were discovered and could not be carried through. In 1843 it became necessary to call out the militia to quell a slave revolt at Toa Baja. In 1848 was promulgated the Black Code which, among other things, gave farmers the authority to kill slaves in case of revolt. However, slavery was abolished in 1873, shortly after the proclamation of what proved to be a short-lived Spanish Republic that came to an end the following year.

On November 28, 1897, Spain, fearing that Porto Rico would revolt as Cuba had done, issued a decree granting the island local self-government. This plan was never carried out, and on October 18, 1898, the United States took formal possession of the island.

For more than three decades Porto Rico has been reasonably content with a large degree of self-government under a governor appointed by the President of the United States. From time to time there

has been agitation for an elected governor, for statehood, and for complete independence, although there does not seem to be any serious agitation for the latter just now. In the fields of education, sanitation, religion, and roads there has been much improvement under United States control. A rapid development of large plantations has, however, made more desperate the case of many poorer people who once raised much of their own food, but who must now depend for existence upon uncertain work at very low wages.

In addition to the governor, there are two legislative bodies made up of Porto Ricans and local courts and officials of the type one would find in the United States. At times Porto Rican politics become almost as corrupt as politics in the United States, but, in general, the people carry on their own government without much outside interference and, everything considered, they do it remarkably well. In 1917 all those who did not specifically request otherwise were made citizens of the United States. Of course, the present political status has many advantages for Porto Rico since it enables its products to enter the United States without duty and makes possible the entrance of many Porto Ricans to this country without the embarrassment of immigration restrictions. This latter feature is a great benefit to those Porto Ricans who desire greater opportunities than the island offers.

At School

One is impressed in Porto Rico with the many schoolhouses, and I took opportunity to visit as many of them as I could. For some reason I was always impressed with the prominence given to the American flag in this land of Spanish and by the cordial and genuine welcome which seemed to be accorded to visitors from the States. I also found the English classes interesting, particularly when a teacher not too expert in English herself tried to explain to her charges how the language should be spoken.

The public school system which has been extended over Porto Rico since 1898 has indeed been a great blessing to the island, although it is by no means adequate to meet the needs. It includes more than two thousand public schools and seventeen high schools scattered over the island, and is capped with a well-equipped University of Porto Rico not far from San Juan. Most of the teachers in the elementary schools are Porto Ricans, while more than half of the two hundred high school teachers are from the States. The census reports 438,743 children of legal school age in Porto Rico. Of these, 220,940 are enrolled in the public schools of the island. Half the children of school age are outside of school. The hurricane of 1928 destroyed many school buildings, yet the first cry of the people was "Do not close our schools." The Porto Ricans be-

lieve passionately in education, and education is one commodity they have had in richer abundance since the island was made a part of the United States than they ever had under Spanish domination.

A Crowded Land

One of the important things that a stranger must learn about Porto Rico is the enormous number of Porto Ricans there really are, all crowded together on one island, forming a tiny part of the earth's surface, to be sure, yet more densely populated—on the basis of the average per square mile for total territory—than China or India.

When the United States took over Porto Rico from Spain in 1898, the population was about 900,000. Since then it has steadily increased and today the total is approximately 1,400,000, that is, about four hundred to the square mile. These folk are mostly of Spanish descent. However, there is a percentage of Negroes descended from those imported as slaves from Africa in early days (beginning 1513) and some English-speaking Negroes who have migrated from the British West Indies. There is also a slight trace of Indian blood, and some Porto Ricans are of mixed race. There is, further, a substantial group of persons from the United States, drawn to the island chiefly for business or governmental reasons. This latter group is most conspicuous in San Juan.

The people of Porto Rico are not grouped in

great cities, for, in fact, there are no large cities in Porto Rico, but are scattered quite generally over the island, so generally, indeed, that it is said to be almost impossible to find any spot on it where one can get out of sight and sound of human habitation.

This condition gives to life in Porto Rico an obviously different aspect from what we know in continental United States. The cities in the United States have back of them thousands of miles of rich agricultural lands with which they are connected by swiftly moving trains, so that the dweller in a sky-scraper apartment in New York City may eat corn from Long Island, lettuce from California, new potatoes from Florida, and beef raised in the vast stretches of the West, and then walk down the street and buy a gloriously red apple grown in New York State, Washington or Colorado. In Porto Rico the crowded population can hardly get out of sight of the Atlantic Ocean and they must face each day the perplexing problem of how to get enough food to keep body and soul together.

The American people have often read about congested populations in other parts of the world, but it was not until we adopted Porto Rico that we came face to face in our own territory with the real meaning of congestion. What is the way out when you simply have more people than you know what to do with?

As we came to know personally the people of

Porto Rico it was hard to believe that there could ever be too many of such delightful folk in the world, for they are a quiet and charming people. One travels among them with a complete assurance of safety. Indeed, as one Porto Rican said to me—not knowing how poor I really was—"If you have lots of money you can walk out into any part of Porto Rico at night and feel perfectly safe; no one will disturb you." Yet these same pleasant folk are today confronting a situation such as no other people in the Western Hemisphere has faced.

Big Crops, but Little to Eat

A superficial glance at Porto Rico might easily leave the impression that this place of all on the earth's surface had been most blessed by Providence. Everywhere things are growing in abundance. One drives around a bend in a mountain road and suddenly sees a broad expanse of territory including valleys and hills so intensively cultivated that crops seem to be growing even to the very peak of the hills. It is easy to imagine, too, that the crops are valuable since they are protected from the sun by acres and acres of muslin, which gives the countryside a strange and interesting appearance. Surely one could jump to the conclusion that the people of that section of Porto Rico would have plenty to eat for some time to come; but investigation disillusions us on that point, for we are told that

these carefully tended acres are devoted exclusively to the production of tobacco, and tobacco is decidedly limited in its food value. The most confirmed addict would throw up his hands in horror at the very thought of tobacco soup or even a tobacco salad. So, even though Porto Rico sold $21,000,000 worth of tobacco and tobacco products during a recent year, making it in terms of dollars and cents the second most valuable crop on the island, most of that amount went into the hands of large plantation owners—chiefly foreigners—or corporations, and, aside from the relatively small sum paid to workers on the plantations, it didn't help much to solve the food problem of Porto Rico.

Now that our *guagua* is well up on the mountainside above the tobacco areas we remark to a fellow traveler that there seems to be a considerable amount of land still unused. "Oh, but this land here is being used," replies our companion. "You are just passing through a coffee plantation and if you look carefully you will see the coffee berries. These trees are for shade. You know coffee must be grown in the shade."

Once more we had learned something, for up to that time we really hadn't known just how coffee did grow. We were told that many people were employed in picking the coffee, but that the wages were extremely low, running from sixty cents a day upwards (although they do not extend very far up)—not much for a man with a family, especially when he

has work only a part of the time and must buy his food at the store at prices at least as high as those charged in the United States.

And here we call attention to another limitation in Porto Rico's products, for, while many people drink coffee, a man could not live very long on coffee alone—particularly the "after-dinner" variety raised in Porto Rico, which in the past has not been particularly popular in the United States, although it has found a better market in various parts of Europe. Even with tobacco and coffee together we have not gone far in solving Porto Rico's food supply.

Coffee is Porto Rico's third most valuable product (that is, if all the different kinds of Porto Rican fruit are not regarded as one crop), although during the twelve months ending June 30, 1928, only a little more than $2,500,000 worth of coffee was exported. That, however, was an exceptionally poor year.

We have more or less deliberately delayed mention of Porto Rico's most impressive crop, and in terms of actual cash value the most important—sugar. It is sugar cane that you are likely to see first and most often, for in the lowlands around the coast belt enormous areas are given over to its cultivation. Thousands of acres of cane stretch in every direction and, if one is present during the "grinding" season, one is likely to encounter a steady stream of heavily laden oxcarts carrying cane either directly to

one of the sugar "centrals" or to one of the many narrow-gauge roads which crisscross the cane fields and which sometimes convey the cane for miles to the "central." There it is ground and then run through powerful rollers, after which the juice is reduced to a coarse brown raw sugar in which condition it is usually shipped to the United States for refining. During a recent year the value of the sugar so shipped totaled $55,000,000. The people who work on the sugar plantations are the best-paid common laborers on the island, a recent study showing that the range was from $.75 to $1.50 per day with an average wage of $1.04.

Sugar, of course, has a food value that tobacco and coffee do not have but it is not a substitute for other foods that the people require.

This study of the three major crops of Porto Rico caused me to do some serious thinking and I asked still more questions. I inquired for Porto Rico's mines and found that she has none. I looked for her factories and discovered that (aside from the sugar centrals and some tobacco factories) there are none of consequence and that for at least two quite simple reasons—Porto Rico has no fuel supply and no raw materials to supply a factory.

Here, then, is a situation involving a whole network of perplexing problems: a densely populated island with no mines of coal or iron or other minerals; no rich forests of timber; no considerable water power; in fact, almost nothing to fall back

upon except its soil and that soil owned chiefly by someone else. Here is a people dependent upon agriculture who, for the most part, own no land and rent no land but who work for wages during the busy season and are consequently out of work much of the time, and yet a people who must purchase many of their foodstuffs at provision stores.

There is one saving factor, however, for fruit grows in relative abundance. I found that bananas and plantains (a sort of banana so tough that it must be cooked to be eaten) were cheap at the time of my visit and some native vegetables were grown, although gardens seemed to be few and far between. Since the hurricane of 1928 even bananas have sold in Porto Rico as high as ten cents each.

Pass the Rice!

I was still perplexed about what 1,400,000 Porto Ricans really did eat when by chance I got acquainted with the man who supervised Porto Rico's imports and there I learned something that opened my eyes. When I had finished talking with him I had a substantial part of the answer to the question I had been asking: What do Porto Ricans eat? "We brought into Porto Rico last year," said he, "one hundred and thirty pounds of rice for every man, woman and child on the island." Later I looked up the records to make sure, and he was right. That surprised me, for here was a farming people upon an agricultural island shipping in

their food from the ends of the earth. I found that quantities of pork, beans, wheat flour, lard, and other products are imported into Porto Rico but the imports of rice exceed all others.

As I traveled around I helped to eat some of that vast mountain of rice, and the Spanish speech I used most often was, *"Yo deseo una taza de café con leche, y pan con mantequilla, y arroz con pollo, y un vaso de agua."* I never knew whether or not it was good Spanish but it always brought me some strong black coffee and a pitcher of hot milk (the coffee I used in small quantities to color the milk), some bread and butter, and then rice with chicken (it was always good) and a glass of water. If I really needed dessert I ordered a *dulce.*

Trying to Find a Way Out

Feeling that I must know still more about this baffling Porto Rican situation, I arranged to have an interview with the Honorable Horace M. Towner, then Governor of Porto Rico but recently followed in office by Colonel Theodore Roosevelt. Governor Towner was most gracious and not only gave me an unhurried interview but also placed other sources of information at my disposal. He reminded me of one thing that had escaped my attention altogether, the fact that, while the sugar areas of Porto Rico are so prominent that to the ordinary visitor they seem to dominate the island it is really coffee-picking that employs far more people than

any other business in Porto Rico and it is the poorest-paid industry of all. Also the coffee-growing industry was the severest sufferer from the 1928 hurricane.

He called my attention further to some of the attempts made to solve Porto Rico's ever-pressing problem: the rather inadequate movement to establish small manufacturing enterprises to furnish employment; the movement to encourage emigration and in some cases to ship groups of laborers to the United States; the rather unsuccessful attempt to get the land into the hands of the people rather than to let it come under the control of large corporations—unsuccessful as proved by the fact that in spite of all efforts the number of landowners in Porto Rico has been steadily decreasing during the period of American possession, the number of such owners being less by 10,392 in 1920 as against 1910; and the attempt of American manufacturers to get piecework done cheaply in Porto Rican homes.

As I had traveled over Porto Rico and visited humble Porto Rican homes standing on stilts with sides of palm leaves, tin cans flattened out, or corrugated iron, and with grass roofs, I had seen the womenfolk working diligently on piles of garments or on fine pieces of embroidery. From Governor Towner I learned that this sewing was sent to Porto Rico by astute gentlemen in the United States, for while others have been talking about the relief of Porto Rico, clothing manufacturers from the United

States have discovered that the nimble fingers of Porto Rican women can be used to good advantage in the making and finishing of garments. It is their custom, therefore, to ship large quantities of materials or partly made garments to Porto Rico and distribute them from various centers to Porto Rican homes, where the necessary work upon the garments can be done at a modest price. As a result, it is a not uncommon sight to find, as I did, an entire family working away at these garments.

In the United States we have called this "sweat-shop" labor, and have passed legislation at various times limiting such work. In Porto Rico the small wages paid for this type of work are often the only defense of these Porto Rican families against actual hunger. As one watches the development of this work over the island it is hard to know whether to be happy or sad. Certainly it is keeping many families from suffering for lack of food.

Basket-making and other small independent industries have been developed to a limited extent on the island. Each enterprise helps, but none has been developed on a scale adequate to meet Porto Rico's economic needs. In the wise extension of small industries some relief may be expected. It is a field demanding careful study.

A Matter of Health

Porto Rico has such a delightful climate that one would expect almost ideal health conditions, yet the

problem of sickness is a serious one. A starvation diet is a poor foundation for stable health. Were it not for the fact that so many of the people are always suffering because of the actual shortage of food, Porto Rico would be a rather healthful place in which to live.

Speaking on the subject of health in Porto Rico, former Governor Towner recently made the following comments:

"Tuberculosis leads in the grim catalogue of mortality. Its importance brought about the creation of a separate bureau devoted to the work of its extinction. Several clinics and dispensaries were opened during the past year, new hospitals were built, increased and improved appliances secured, and the work is being prosecuted on a scale never before possible. Unfortunately the progress of the work of prevention and extinction has not yet succeeded in stopping the increase of the disease. But it is expected that increased activities and facilities, and cooperation of other agencies and the extension of operations will enable the Department within a comparatively short time to stay the progress and then to diminish the prevalence of the disease and the number of its victims.

"With an ideal climate never subject to extremes of heat or cold, with an atmosphere energized and purified by the trade-winds gently blowing almost all the year, with sun and shade, altitude and location available for every desire and adaptation, it seems

difficult to understand why this dread disease has year by year increased its ravages in Porto Rico. The causes of this condition, however, are disclosed upon investigation.

"There exists in Porto Rico a congested population, the crowding of large families into small unventilated rooms, general poverty, the prevalent use of poor food, constitutional debility engendered by other diseases, ignorance of the rules of hygiene and of disease prevention, lack of sanitary appliances and sanitary measures, few hospitals and most of these poorly sustained,—all these conditions existing for years have bred the disease and spread its contagion with its inevitable results throughout the island."

Since the United States took over the island much good work has been done in stamping out hookworm, providing a wholesome water supply, developing sanitation, and otherwise promoting health conditions, but the basic problem of giving Porto Ricans enough to eat has not yet been solved.

Some Compensations

Of course, Porto Rico has some compensation for what would otherwise be a story of rather unrelieved drabness and misery. The climate is generally mild and there is no large coal bill to be paid; in fact, there is no coal to be purchased unless it is shipped in from outside. Warm clothing can also be dispensed with for the most part, although there are

times in the Porto Rican hills when the temperature drops to fifty degrees. The rent item is also often negligible, particularly in the rural sections of the island. There is much waste land owing to the hilly topography, and many rural dwellers live practically as squatters upon plantations, or upon unused land, in patched-up huts of one sort or another, for which no rent is paid. Thus a family can maintain a bare existence on less than would be possible under more rigorous circumstances.

In spite of these conditions which tend toward amelioration, the plight of the Porto Rican is a desperate one—and the more so because few people in the United States seem to understand it. In Porto Rico we have gone ahead with public education promoting ideas of freedom and democracy, while, parallel with that movement, there has grown up a system of large land-holdings which keeps considerable numbers of the people in a condition little better than peonage, with the result that the population is actually suffering for the lack of food. This situation was greatly aggravated by the severe hurricane of 1928 which wrought havoc on the island and destroyed the means of livelihood for many people, particularly in the coffee-growing areas.

Of this deplorable situation Colonel Theodore Roosevelt, the present governor of Porto Rico, writes in a December, 1929, issue of the New York *Herald Tribune:*

"Here, in San Juan, our capital city, there is a

public school near one of the poor districts. The enrolment is seven hundred and ten boys and girls. Of these seven hundred and ten, two hundred and twenty-three come to school each day without breakfast; two hundred and seventy-eight have no lunch. We are able to provide in the lunchrooms now just food for fifty-four. The rest go hungry.

"Nor do these figures I have given illustrate the full malnutrition of this school. Many of the other pupils are given for breakfast only a cup of black coffee. Sixty-seven per cent of the students are underweight. In other words, sixty-seven per cent of those children are struggling against malnutrition. Four hundred and seventy-five children in this one school are underfed and weakening day by day.

"The Red Cross on the island, which is in perhaps the best position to know what conditions actually are, for they have trained workers visiting families, tell me they estimate now that sixty per cent of the children of the entire island are undernourished. Of this sixty per cent a large number are now literally slowly starving. Of course, the result is obvious; in their weak and depleted condition they go down before attacks of any serious disease. On the roads time and again I have passed pathetic little groups carrying home-made coffins. Our island will turn the corner in the near future, and with more industries and intensive cultivation greater prosperity will spread through the rank and file of the people. But that is the future, not the present. It will come

too late to save the lives of many of our children. It will come too late to prevent disease from permanently damaging the others who will live. The pressing need now is for food—these hundreds of thousands of children are American citizens. They are suffering more than any other children under our flag. They deserve our attention equally with the children of continental United States, and it is our duty to endeavor to provide for them a decent opportunity in life."

It should not be imagined, however, that the desperate situation is all the result of the hurricane, for even before the hurricane came an intelligent young Porto Rican said to me: "The situation in Porto Rico is desperate. My people are barefoot and starving and we do not know what to do." Surely such a situation as this among our own fellow citizens is the concern of each of us.

We have tried to give you a glimpse of what Porto Rico is like and to bring you face to face with one of the most difficult problems which any people within the confines of United States territory faces, yet one which can and must be solved. In the next chapter we shall turn to a consideration of Porto Rico's spiritual needs and of the work that the various Evangelical bodies are carrying on in Porto Rico for the moral, spiritual and social help of her people.

III

FELLOW EVANGELICALS IN PORTO RICO

DURING the many years in which Porto Rico was under the control of Spain she was likewise dominated religiously by the Roman Catholic church and the interpretation of Christianity which that church provided. That does not mean that the people were all Roman Catholics, for there were large areas of religious neglect and important elements in all communities quite untouched by religious influence and unreached by religious ministry. It means rather that Spain, being a Roman Catholic country, had given the right of way to that church and, until 1869, prohibited other Christian bodies from carrying on work in the island. Shortly after that date the Protestant Episcopal church began holding religious services in the English language for English and American residents. This movement met with bitter opposition from the Roman Catholic church on the island.

When the control of Porto Rico passed from Spain to the United States the island was at once fully opened to the churches from this country, and, with a true observance of Christian comity, there was begun a program of ministry which, within a

single generation, has wrought some rather amazing achievements.

The workers sent from the United States found Roman Catholic churches in the towns and cities of the island, but they also found extended rural areas largely unreached by the church and multitudes of people in towns and cities in darkness religiously and not connected with the supposedly dominant religious organization. They also found many quite out of sympathy with the things for which the Roman church stood, for the Romanism of Porto Rico was not Catholicism at its best. It had failed to tie up religion with personal and social morality and it had been content to leave the common people in ignorance and superstition. It had been too thoroughly identified with a political system manifestly unjust.

It was to such a land, then, that I had come to see what the Christian bodies from the United States had achieved in one short generation in the fields of religious training, education and social ministry to which they had given their attention. Accordingly I proceeded to travel entirely around Porto Rico and then to cross and recross the island from side to side in order that I might understand what was being done. My visits took me to churches, mission schools, kindergartens, hospitals, orphanages and social centers, through all of which the churches are trying to help Porto Rico and to interpret the Christian way of life to her people. Possibly I can do nothing better to help readers to understand than to

take them with me on several of these jaunts to see through their own eyes, as well as the eyes of the writer, the things which the churches are doing to help, and to catch something of the meaning of what is indeed a most significant Christian movement in Porto Rico.

My first Sunday in San Juan was spent in observing several suburban Sunday schools and churches crowded into quarters too small to contain them properly; in an address at Union Church where the people from the States meet for worship; and in a visit to the Trinity Methodist Episcopal Church in the heart of the city, where in a beautiful building on a typically old narrow street I watched a well-organized Sunday school in operation and observed with delight the work of a kindergarten school conducted by the Woman's Home Missionary Society.

Soon there came an invitation to dine at the Blanche Kellogg Institute, a Congregational school for girls at Santurce, three miles from San Juan, which serves girls of several different denominations. I accepted the invitation gladly and my visit was an interesting and enlightening one.

A School for Girls

At this school I found a happy family of girls studying English, Spanish, French, biology, domestic science, and in addition all of the subjects which the state of New York prescribes for similar schools, for they follow the New York plan. The girls pur-

sue their studies under the guidance of Christian teachers, who lay particular emphasis upon definitely Christian training. The girls educated here will bear the imprint of the Institute throughout their lives and they will go out to help make Porto Rico a Christian land. The fact that the educational facilities of Porto Rico are so limited and that so many children are not provided for in public schools makes the work of the church schools doubly important.

The background from which pupils living in all parts of the island come to such a school is described in graphic terms by one of the teachers of the Institute:

"Let us visit one home. It is out in the hills beyond Guaynobo; we leave 'Blanche,' the school Ford, at the foot of a hill. Far above us we see a small frame house perched in the midst of a tangle of roses and hibiscus. We climb and climb up the path, almost to the top, and then turn to the right and look over hills and valleys that stretch on toward the blue Caribbean. At the foot of the hill is a stream with muddy banks.

"We begin the descent between tufts of bunch grass and stop in the shade of an occasional royal palm to cool off; we cross the stream on a long, slippery palm log and climb again, more slowly this time, to the top of the hill. At last we can see the house where Lola lives. Like the other houses it is small and frame, and there are three rooms, tiny ones; a

huge boulder serves as a doorstep; in the clean-swept yard Manuel is roasting a pig on a spit over a bed of coals, and there is a spiral of blue smoke from the charcoal brazier in the lean-to kitchen where Lola is cooking rice and beans for the noon meal. We go down; the smell is tempting, more tempting than the food itself. We sit in the clean *sala;* the floor is bare and white; the straight chairs and the rocking-chairs are placed in a prim circle around the room, two feet from the wall, enclosing the little center table with its colored postcards, its snap-shots of the girls at Blanche Kellogg, and its bouquet of artificial flowers. In the room beyond there is a bed and two or three folding cots which lean against the wooden walls of sky-blue tone. We catch a glimpse of the kitchen and the gourd cooking-dish over the charcoal furnace, as Lola brings in glasses of *refresco de naranja,* a drink made from wild oranges, to cool us after our hike up- and down-hill.

"We start back over the hill to 'Blanche,' for we are going to Humacao Playa to visit one of our prize scholarship girls.

"Humacao Playa is a village of huts and cottages crowded and clustered together on the beach; many of the huts are made of palm branches and many of the cottages are 'boarded' with flattened gasoline and oil cans, papered on the inside with newspapers. There are no lights except oil lamps and the peculiar little night lantern that the natives make from a candle and a paper sack. Since we arrive at dusk

we are just aware of tiny huts with their yellow lamps flickering out to us as we wade through sand, among dogs and discarded cocoanut shells. Our noses tell us, as nothing else will in this deep dusk, that sanitation is only for those who live in the larger villages, and that the Rockefeller Foundation with its drastic measures for new latrines, for garbage disposal, and for the giving of medicine to aid in the eradication of hookworm has not yet visited this part of the island.

"The house where Ernesta lives is right on the beach; there is a soothing lap of waves on the sands where the fishing nets are fastened; the opal sky, with the Southern Cross hanging low between a fringe of cocoanut palms, makes a beautiful picture; somewhere near a group of people are singing a weird *rogative* for the dead (we are visiting our friends during their month of mourning). For nine nights they gather together and sing their *rosarios* beneath the sign of the Southern Cross.

"The father is a fisherman and helps to load and unload boats that come into the Playa; he earns from seventy to ninety cents a day and works intermittently. Out of such poverty comes this girl who makes an average of over eighty-five per cent in her studies. She does extra work every day to help pay for her scholarship, has charge of the ironing for the teachers, and is also in charge of the girls who do the ironing. She hopes to be a teacher some day on a salary which will probably be from seventy to

ninety dollars a month; she is going back to her own family to help pay for the education of her younger brothers and sisters and to help in church work, to give ideas of cleanliness and sanitation and health. She is a girl of unusual steadiness of character and willingness, of sweet disposition—and pep!

"Not all of our students are desperately poor. Some come from quite comfortable homes. Their parents like our discipline and their board money helps to keep other girls here free. All students do their share of the housework and cooking whether they pay or not. The scholarship girls work an extra hour a day.

"Besides this they have Bible training, Sunday school work, do all the housework, cooking, and laundry work. There are no idle hands here. They rise at half-past five. By eight o'clock they have had their morning worship and breakfast, all the work is done and they are ready to study. From two to three, everyone rests, and from five to six is a period of play for everyone except the cooks. The work rotates so that the girl who is cooking at this period one week is doing work at some other period the next week. After supper the dishes are done, there is a study hour, and then bed again. Friday and Saturday nights there are no study periods and quite often the girls will entertain us with theatricals on those evenings. About twice a year our girls are entertained by the young men at the Union Theological Seminary which is in Rio

Piedras, not far away. Once or twice a year we have parties for them in return."

Training Future Preachers

The mention of that Seminary brings to my mind a delightful visit. The president called all the students together, and then, with the aid of an interpreter, for some of the young men were not much skilled in English, I talked to them. I told them about the United States, about our churches and our problems here and what we are trying to do. After I had finished, they still stayed to ask questions, and the next day some of them were in classes which I addressed at the University of Porto Rico just across the road from the Seminary.

And in passing it should be noted that this Union Seminary, because of its proximity to the University, can provide a more adequate and satisfactory training for Porto Rican ministers than it could possibly provide in some other location, for the Seminary not only has the privilege of allowing its students to attend classes at the University, but it actually requires a considerable amount of University work as a condition of graduation.

On acquaintance with these young men studying for the ministry, I became quite optimistic about the future of the church in Porto Rico. That optimism is well founded, for already some of the strong leaders of Porto Rico, men who could measure up to the standards of some of our better preachers in

the United States, are among the fifty-nine young men who have had training in this Seminary. Graduates and former students are now at work in Porto Rico, Cuba, Venezuela, Colombia, the Dominican Republic, and the United States.

Of the thirty-nine students enrolled at the Seminary during a recent year, eight were Baptists, three Congregationalists, seven Disciples, six Methodists, thirteen Presbyterians, and two United Brethren.

In this raising up of Porto Rican leadership lies the hope of the promising Evangelical movement in Porto Rico which has made such rapid strides since its humble beginnings only three decades ago. This work, which was begun by missionaries from the United States, is now carried on largely with Porto Rican leadership. Practically all the pastors of all the denominations are Porto Ricans, and in the case of the Presbyterian work even the superintendent of it all is now a Porto Rican, the Rev. Angel Archilla Cabrera, himself a product of the work, a man of education, of ability as an orator and of outstanding Christian character.

Because it has such a direct bearing upon the future of all the Evangelical work in Porto Rico, one can properly become enthusiastic over this Union Seminary which trains its young men to go out to work among their own people.

Glimpses of the Church at Work

Not far away is that remarkable Baptist church at Santurce, a suburb of San Juan, which I found to have an actual Sunday school attendance of nearly six hundred pupils. They filled the church and spread over into an adjoining building and to still another half a block away. This school was a well-organized, graded school, with a Porto Rican young woman, principal of one of the magnificent public schools in the neighborhood, serving as superintendent of the Intermediate Department, and with well-trained teachers in other departments. We learned, too, of another Baptist Sunday school with four hundred forty-three present on a rainy morning; of a third with an attendance of three hundred forty; of a fourth where so many wished to attend that the school had to meet in sections, the children coming on Sunday and the adults on Monday evening; and of a Presbyterian school farther west on the island with a membership of more than a thousand.

All of that is evidence of the fact that the Evangelical workers in Porto Rico have awakened a genuine hunger for a type of religious ministry which, up to a generation ago, Porto Rico had never known. There is almost certain to be in every Porto Rican town a central plaza with an old Catholic church facing upon it and somewhere, not far away, an Evangelical church and one only, except in the large cities where there may be several.

There is also at Santurce the George O. Robinson Orphanage for girls maintained by the Woman's Home Missionary Society of the Methodist Episcopal church. This home and school has a program of work in some respects similar to that of the Blanche Kellogg Institute except that in general the girls at the Robinson Orphanage are younger than those at Blanche Kellogg. The school also specializes in training in homemaking. The older girls are taught to take care of the younger girls and all of them are trained in the ordinary processes of housekeeping and cooking. A library is maintained from which the girls secure books of the sort which would delight girls of the same age in the United States. The entire program is organized in such a way as to give vitality to the religious life of the group and the individuals who compose it. The number of needy girls in Porto Rico is large and the ministry rendered by the Orphanage is a greatly needed one.

Moving westward from Rio Piedras along the north shore of Porto Rico, I came to Arecibo where I found the church filled with as bright and attractive a group of young folk as one would desire to meet. Here I took occasion to go out to a second orphanage bearing the name of George O. Robinson, this one being for boys. I found some scores of boys living by the seashore in a palm-surrounded home most picturesque in its location. The boys, having returned from the public school which they

attend, were enjoying a game of "one-old-cat." At certain hours they have work to do and an attempt is made at all times to surround them with helpful Christian influence. The orphanage is filled beyond capacity, but the need is so great there seems to be no other way to meet the problem.

There are other homes and schools for orphans and this work is important, for Porto Rico has many homeless children, children who, if equally neglected in a colder climate, would die of exposure.

On the west coast of Porto Rico—where Columbus landed at Aguadilla to fill his water bottles—I found strong Presbyterian churches with able leaders and well-developed programs of religious and social ministry. And there at San German I visited one of the most remarkable Christian institutions of Porto Rico—the Polytechnic Institute.

A Great School

The Polytechnic Institute occupies a charming property of one hundred fifty acres, with seven hills. Some beautiful buildings have been erected and an amazing enterprise to help Porto Rican boys and girls has been built up. The life here is a strenuous one with a mixture of work, play and study, for every student, no matter how prosperous his parents, is required to do some sort of manual work. The rising bell rings at 5:30. After breakfast the students read several chapters of the Bible, one verse in English and the next in Spanish, as a part of their

morning devotions. Manual labor begins at 7:15, and classes at 7:45. From that time on there is plenty to do, and one cannot watch these alert and active young people at their tasks without realizing that Christian character is being built and lives trained for usefulness. The coeducational feature of this school is a rather unusual one for Latin-American countries, and the boys and girls not only study together but eat together in the large dining hall. This practice is based upon the belief that only through mutual association can correct attitudes be developed.

This school has done its work so well that it has attracted the attention of the Carnegie Foundation in the United States, which sent one of its investigators to study the situation and then voted $250,000 to the Institute on condition that a similar amount be raised from other sources. The entire school is permeated with a spirit of democracy and of helpfulness which bodes well for the future of Porto Rico, which supplies most of the four hundred students at the Institute, although many other countries are represented in its constituency—the Dominican Republic, the Virgin Islands, Cuba. the Lesser Antilles, Colombia, and Venezuela.

A Matter of Literature

At Ponce on the south coast (named after Ponce de Leon) I found well-filled churches and an important interdenominational center for the entire

island with printing press and bookstore. Here is published the *Puerto Rico Evangélico* serving all the denominations in Porto Rico. This paper, established in 1912, is the official organ of the Porto Rico Evangelical Union. At first it was published twice each month but in 1926 it was made a weekly. The circulation of thousands of copies of this periodical each week has had a direct influence upon the life and thinking of Porto Rican people. From the time of its origin this periodical has owned and operated its own printing plant, and, in addition to publishing the paper, the printing department does most of the printing for the churches and the different Evangelical institutions on the island. It was this press which, by turning out tons of printed matter, piled up a big majority for prohibition, even though practically all of the daily papers of Porto Rico were bitterly opposed.

Much credit for this development is due to Dr. Philo W. Drury, a United Brethren missionary, who in 1902 started the printing of Christian literature on a small press given by the Hartford Street United Brethren Church of Dayton, Ohio. Out of that small beginning has grown the big cooperative printing enterprise of today.

In the bookstore thousands of books are sold annually, and other pamphlet literature is distributed. In 1926 a modern concrete building was erected to house this publication enterprise. The first floor is used for the book and printing departments, and the

second floor for the offices of the editor and the manager of the paper and the executive secretary of the Evangelical Union. This enterprise is one of which the Protestant churches of Porto Rico may well be proud.

A Hospital Service

While in San Juan I paid a visit to the remarkable institution, the Presbyterian Hospital which, with a Grade A rating, is considered the outstanding institution of the kind in the whole West Indies. It averages a thousand patients each week. Well over half a million patients from all parts of Porto Rico and the adjacent islands have been treated in the past twenty years. The work began as a clinic in 1901 and today, with a modern, beautiful and well-equipped building, it keeps busy several doctors and three scores of nurses, nurses in training and assistants. All of the nurses are Porto Rican girls, most of them trained in the hospital itself.

Much attention is given to religious work at the hospital. Services are held for the patients, Bibles and tracts distributed to those who can read, and personal help given on religious questions. This hospital is an outstanding center of redemptive influence for Porto Rico.

A similar program is carried on in the Ryder Memorial Hospital maintained by the Congregationalists at Humacao and in St. Luke's Hospital under the direction of Episcopalians at Ponce.

Some Rural Fields

Most of Porto Rico is rural, yet some of the rural fields are more remote from centers than others, and the problems of carrying on religious work in such areas are numerous and perplexing. One rural pastor writes:

"Just last week I was in the home of one of our members inquiring for the head of the house. His wife told me that he arose at two o'clock each morning and after taking a cup of black coffee he was off to the cane fields more than eight miles distant. From the time he left home in the morning, the only thing he ate was a piece of bread which he usually bought as he passed through the town on his way to work. Sometimes he bought a couple of cents' worth of raw codfish to eat with the bread. Also, during the day he would eat a piece of the sugar cane, if it were the cutting season. At about three o'clock his work would end, and once more he would start over the long road leading to his home. This is kept up daily for weeks at a time. His only warm meal is the one he eats when he reaches home almost exhausted and famished at six or seven o'clock in the evening. You will readily understand how this condition offers a serious problem to evangelistic work among this class. No man who has a heart can urge a man, after such a day's work, to make a still further effort to go some distance to attend a service in the chapel. This is not an extreme case,

as such can be found by the hundreds in almost any rural barrio. The meager earnings are scarcely sufficient to buy the less than sufficient food consumed by the family, and the most simple dress. When may we hope that such a class may be able to help in any considerable way to realize self-support? Back still further you will find a few small farms owned by the ones living on them, and here the economic conditions are somewhat improved. There is a wealthy class in Porto Rico, of course, but it must be confessed that as yet but few of them have been brought under the influence of the gospel. The poor are having the gospel preached to them."

Another story from the hills of the interior comes from the Rev. Edward A. Odell of the Presbyterian Board of National Missions. He says:

"Recently I went back into the hills of Porto Rico to a little town where I first preached in 1906. There was no church then. Fifty children were taught in an improvised schoolroom behind a grocery store. We preached in those days with police protection because many people did not understand us and misinterpreted our motives. What a change! Now there is a neat, well-kept chapel located in the center of the town. The pastor, a Porto Rican, introduced me as an 'old missionary.' On his right was an orchestra. On his left were the officers of the church, both trained by the missionary. The room was full of Presbyterians and in automobiles that filled the streets sat friends who wanted to hear

the message and the singing of hymns. The wife of this young pastor is a daughter of a former mayor of the town. I visited them in their rented manse. They had been in New York, they spoke English, they seemed to belong in a new age, and they did."

Before leaving the United States, a mission board secretary suggested that I would find it profitable to include in my itinerary Vieques and Culebra—two islands which form a part of Porto Rico. I smiled quietly to myself, for I knew that the same secretary had visited Porto Rico without going to any of the smaller islands, and I suspected the reason, for I knew the sea trip out to them has an uncertain reputation.

In spite of these rumors, the suggestion had a fascination for me, and after investigation the matter was arranged. Early one morning I boarded one of the ever-present *guaguas* and rushed away toward Fajardo Playa at which port I took a boat for Vieques, or "Crab Island," an island sixteen miles long but in some places less than a mile in width.

At the home of the Methodist pastor I learned that he was away on one of his regular trips to Culebra, but I soon located the associate pastor and began to feel at home. This alert, young associate was a high school graduate, and it was through his eyes that I was privileged to see Vieques, a fairly typical section of rural Porto Rico. He took me over to the church where that evening a group of high school students were coming together for a re-

ligious service and Bible study. It happened that they were having a written examination on the work they had covered during the preceding months. One could not help being impressed with the seriousness with which the leaders of this group were undertaking their task of interpreting the Bible to the young people. Later I found this spirit to be characteristic of the Evangelical forces throughout Porto Rico.

The next day we commandeered a decrepit Ford car for a trip over the island of Vieques. That car, incidentally, had the habit of stopping mysteriously at the most unusual places. Its tires, moreover, seemed to ooze air, thus causing us much labor in replenishing the supply but, in spite of its eccentricities, by traveling from early morning until late at night we succeeded in getting a glimpse of the conditions under which the pastor and his helpers work, for they reach about a dozen communities. I had expected to find at least crude chapels in most places, but I discovered that a number of congregations had no buildings at all and were obliged to hold their services out of doors because there was not even a home adequate to care for the group. I learned that some of these folk had been coming for years to hear the gospel preached without ever attending a service held within the four walls of a building. In one case the group met down by the seashore, and I thought of some of Jesus' experiences on the shore of the Sea of Galilee. I was told that on Sunday,

while the pastor was conducting services in town, the associate pastor visited these rural points, conducting four or five different services, and, then, on the succeeding Sunday, visited other places, thus making a complete circuit of the island in two weeks.

Everywhere we were made welcome. It was a day of contrasts. We were guests at one place in a little hut, so small that it seemed like a playhouse. Our host went out to a clump of cocoanut trees near by and with his sharp cocoanut knife, fastened at the end of a long pole which had been made by splicing several lengths of bamboo, he cut down a number of cocoanuts. He chopped off the ends of these with his machete that we might drink the fresh milk and then partake of the cocoanut itself. The best that the people had in such homes was made available for us. Later we dined in the spacious home of a sugar central owner. We saw life in the raw. We saw also a great sugar factory, with the most imposing modern equipment. Vieques, like so much of Porto Rico, is given up largely to the raising of sugar cane. During the grinding season, the people are very busy, and during the slack season, there is little work of any sort to do; consequently the people are in need and there is often suffering.

The glimpse I got here of the work carried on by an Evangelical church in a rural area was, I found afterward, typical of much rural work in other parts of Porto Rico. The ministers and the teachers are

welcome visitors in the homes of the people. Their coming is looked forward to as a bright moment in a rather drab existence. Such workers have many communities in charge and can give only the most fleeting attention to any one of them. This service has proved to be effective, however, as is demonstrated by the results secured in the lives of the people who have been reached by it.

My next trip took me to Culebra, or Snake Island, so named for its shape rather than its reptiles. I engaged passage on a small open sailboat, leaving the following day from Vieques. I soon began to understand why this particular trip had an unfavorable reputation. I was told that one never knew when the boat would arrive, that everything depended upon the wind; if that chanced to be favorable the trip could be made in a few hours, but, when it was unfavorable, there was a different story to tell. I was informed of the experience of a group of young people from Vieques who, on the previous Christmas, had arranged to go over to Culebra on this very boat to help the young people there in their Christmas program. Contrary winds arose soon after they left port and all day long the thirty or more of these boys and girls, thoroughly seasick and frightened, were at the mercy of an angry sea. Finally at nightfall they reached Culebra in safety. On this trip we had a better passage.

We sat on a hard board running along the side and in the center were the inevitable boxes and

crates, with various bunches of bananas and plantains and a few fighting cocks being transported from one island to the other. In two or three hours we arrived safely at Culebra. The experience here was worth the trip, for Culebra is a picturesque, hilly island much rougher than Vieques. It provides two excellent harbors, so good, indeed, that on two occasions the United States Navy has used the island as the base of operations for its annual maneuvers. The Navy, however, was not the first to discover the advantages of Culebra as a base, for, as early as 1520, it was the hiding place and headquarters of the fierce Caribs who frequently attacked the early Spanish settlers of Porto Rico.

On Culebra no sugar cane is raised, in fact, crops are of minor consequence as the rough wooded hills are better adapted to the raising of cattle. The few hundred scattered folk who live in this secluded spot raise some of the finest oxen to be found in Porto Rico, which is a land of strong and beautiful oxen.

It was not difficult to find the pastor from Vieques who was visiting here and with him we rowed, in a small boat, across the magnificent bay, to the opposite shore where his daughter was teaching one of the two Culebra schools. In the early evening we recrossed the bay under the beautiful tropic sky, and slept that night in the small chapel originally constructed for the use of men ashore from naval vessels but now turned over to the people of Culebra.

The next day we returned to Vieques on the boat

which had brought us, and on the following day to Fajardo Playa. We had missed no connection and had traveled by the most expeditious method available, yet the trip had taken five days. We counted it time well spent, for we had learned many things. We had reveled in the beauty of nature, while at the same time we had been impressed with great human needs, and we had come to realize that the Evangelical workers were bringing optimism and cheer and genuine helpfulness to many needy souls as they interpreted Jesus Christ and his way of life to them. We also came away with a profound impression of the devotion and consecration of these faithful workers who spend laborious hours and frequently risk their lives that the Porto Ricans hidden away on these two islands may have the gospel of Jesus Christ preached to them.

The rural problem is, in the very nature of the case, Porto Rico's outstanding problem and up to date the Protestant churches have not made large progress in providing an adequate religious ministry for the open country dwellers of the island. The success that has been attained in some places is, however, a forecast of greater achievements to be wrought out in the future.

A Triumph of Cooperation

The entrance of Evangelical workers into Porto Rico came in 1898, immediately following the acquisition of Porto Rico by the United States. Be-

cause of that fact a peculiar psychological situation existed. The majority of the Porto Ricans seemed glad to come under the American flag, and they felt that since the United States was predominantly a Protestant country, that type of religion naturally came along with the flag. After a time there was a falling away of those attracted partly by political motives. Now, however, the work is upon a firm foundation and the influence of the Evangelical churches in Porto Rico is far greater than the number of persons recorded in their membership would seem to indicate. Some years ago, for example, quite to the surprise of many, and even before the United States had adopted the prohibition amendment, Porto Rico voted out the saloons by a majority of nearly 40,000. Even the Porto Rican politicians admitted that it was the influence of the Evangelical churches that made such a thing possible.

Fortunately, the missionary societies were wise enough to adopt at the very beginning a plan of cooperation to prevent overlapping of missionary effort. The island has been divided into different spheres for the Evangelical denominations, the Presbyterians on the west, the Congregationalists on the east, the Baptists and the Methodists in the center. The United Brethren and the Christians have smaller fields upon the south coast near Ponce; while the Disciples and the Christian and Missionary Alliance are on the north coast near San Juan. The result of this division of territory is that there has

never been any serious problem affecting the comity of organizations working in Porto Rico, and, although Evangelical churches now exist in practically all the towns of Porto Rico, in each town, except the cities, only one denomination is represented. This has greatly simplified the interpretation of the Evangelical message.

After some years of work on this principle of allocation of territory it was felt that a still closer relationship should be established between the groups, and in the year 1905 the Protestant churches of Porto Rico formed a federation under which they operated peacefully and to good advantage for a number of years. As time went on, and the goodwill and acquaintanceship between workers and churches increased, the need of still closer affiliation became apparent, and in the year 1916 the Evangelical Union of Porto Rico came into existence. This organization fostered and developed a feeling of fellowship and some definite interdenominational enterprises have been carried on. The Union is not a church or a denomination, but it includes all of the work of Baptist, Christian, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian, and United Brethren churches in Porto Rico. The smallness of the island makes it feasible to bring representatives of the various churches together with relative ease, and the form of organization which has been adopted has given to the whole work in Porto Rico a recognition and prestige it could not

otherwise have had. A definite feeling of Christian solidarity has developed over the island which has been a distinct advantage to the work. Programs of evangelism have also been developed and special attention has been given to the promotion of family religion and systematic Bible reading and study.[1]

The organization of this Union has also made it possible to deal directly with pressing educational and social problems and, as we shall have a chance to see later, this union organization has been an important factor in developing the work of the Evangelical churches in the Dominican Republic.

Recently the young people of Porto Rico formed the Congress of Evangelical Young People of Porto Rico. The object of this Congress is to federate the Christian young people of the island. A definite form of organization has been set up, and the present program includes the holding of annual meetings. It will be a fine day for Porto Rico when the young folk of the Evangelical churches realize that they can work shoulder to shoulder in carrying on the work of Jesus Christ among their own people.

[1] A report made by Dr. Philo W. Drury, executive secretary of the Evangelical Union, under date of July 24, 1929, indicates that there are 268 organized Protestant churches on the island with 18,792 members and 385 ministers and other workers. There are 626 preaching places. Four hundred eighty-two Sunday schools are being carried on, enrolling 35,679 members, or a membership nearly twice as large as the actual church membership. This report includes statistics from four Protestant religious bodies not connected with the Union, namely, the Episcopal, Christian and Missionary Alliance, and the Lutheran and Pentecostal churches. The total value of the Protestant church property now on the island is estimated to be more than three million dollars.

To any well-informed student of Porto Rican life it is obvious that the Evangelical churches which have begun work in Porto Rico have made an enormous contribution to the life of the island. They have provided religious ministry to groups formerly neglected; they have opened doors of opportunity to many deserving and promising young folk who are destined to become Porto Rico's leaders and many of whom have already attained that status. They have provided the religious training for hundreds of public school teachers who have in the past trained and are today training the boys and girls of Porto Rico. In fact, it is said that a majority of the public school teachers of the island are members of Protestant churches. That is an amazing fact when one notes that the proportion of Protestant church members is still small on the island, and a most significant fact when one stops to consider the amazing influence for good that these teachers with religious training can accomplish as they deal with each rising generation in Porto Rico.

The year 1898 ushered in a new day for Porto Rico religiously as well as politically—a day in which large results are being registered in the transformation of lives and the building of character. These achievements give a solid hope for still greater gains in the future.

IV

ON A SLOW TRAIN THROUGH CUBA

CUBA first came forcibly to the attention of the American people in 1898 when the sinking of the *Maine* in Havana harbor proved to be the deciding event which brought us into a brief war with Spain and left us with quite a changed relationship to Cuba as well as to Porto Rico.

Four Centuries of Spain

For four centuries Spain had her way in Cuba and from that beautiful island many of the explorers set sail into other parts of the New World.

On occupying the island the Spanish settlers found natives who were in most respects like the Indians found in other parts of America. Slight traces of that Indian stock still remain, but the predominant characteristics of the Cubans come directly from their Spanish ancestors. As early as 1524 African slaves were introduced into Cuba.

At an early date the Spanish settlements began to suffer from sea raiders and these calamities were repeated again and again as the years passed. In 1537 French corsairs attacked Havana, killed many people, destroyed numerous buildings, and made off

with such treasure as they could get. A little more than a century later the English adventurer, Henry Morgan, and eight hundred rascals captured Santiago and after enjoying themselves for a month in the homes of that city, looting the cathedral, destroying the jail, and blowing up Morro Castle, they retired to their rendezvous on Tortugas Island, Morgan taking time before leaving to say that with a good rifle and a dog he could have defended El Morro single-handed. A few years later a similar expedition was made against Camagüey, and upward of a hundred people were killed.

In 1803 thirty thousand French refugees from Haiti came to Cuba where they gave a marked impetus to the business of coffee raising.

The revolutionary period which finally resulted in Cuba's complete independence began in 1847 in an outburst which proved unsuccessful, but from that time forward Spain had rather a hard time. One curious result of the dissatisfaction with Spain was the passing of a decree by the Spanish rulers in 1870 which granted freedom to every child born of a slave mother after July 4 of that year, to such mature slaves as would help the Spanish cause, and to all slaves sixty years or more of age. Thus began the disintegration of the slave system and ten years later there was enacted a measure by virtue of which Cuban slavery became extinct in 1887.

In many respects the situation with reference to Spain was the same as that in the mainland of Amer-

ica with reference to Great Britain in the days before the American Revolution, although it must be confessed that Great Britain was a far more tactful mother nation than was Spain. In her colonial policy Spain seemed to be both ungenerous and stupid. No Cuban was allowed to hold important office and even the sons of Spaniards born in Cuba were rated as Cubans. That curious situation gave rise to the saying that in Cuba a Spaniard could do anything he wanted to do except raise a Spanish son.

The fight for Cuban liberty had been long in process when in 1898 the United States was drawn into the struggle, and on January 1, 1899, Spanish authority ceased forever.

Conditions Following the Spanish-American War

Someone has well said that through the long years of struggle for freedom, Cuba had gradually been converted into a great hospital and poor-farm. Large numbers of children wandered aimlessly about, mostly naked and living much like wild animals. Desolation, starvation and turmoil existed almost everywhere and an enormous amount of property had been destroyed. An illustration of this is to be found in the losses of oxen upon which the very life of rural Cuba has so largely depended. At the beginning of the revolution, Cuba is said to have had approximately three million head of cattle, but during the revolution about ninety per cent of these animals were destroyed without replacement. The

sugar mills representing the most important industry in Cuba had been destroyed or seriously damaged. Sanitation was almost non-existent and yellow fever and other epidemics wrought havoc on the island. Surely this spectacle was a sad one and it is hard for one who knows only the beautiful and prosperous Cuba of today, to picture the conditions which actually existed, yet there are well-documented reports to prove that the horrible conditions have not been exaggerated.

The intervention of the United States in Cuban affairs was welcomed, since Cuba was in desperate straits and the United States had at the very beginning committed herself to a policy of establishing Cuba as a free and independent republic.

Under the new administration order was quickly restored and a program of sanitation was undertaken under the direction of General Leonard Wood which has in it some of the most romantic chapters ever written in an enterprise of this sort. Investigations proved that a certain species of mosquito was the carrier of the yellow fever, and such radical measures were taken that Cuba has been entirely freed from that terrible menace.

A public school system was quickly organized, and very soon several thousand public schools were in operation. The building of roads and bridges was begun, a system of customs and just taxation instituted, and, having accomplished these things, the

United States government, to the surprise of the whole world, withdrew from Cuba and left her to an independent existence as an American republic—with certain restrictions as will be shown later. After a few years, owing to unsettled conditions, a second brief intervention seemed to be necessary, but, in the years that have passed, Cuba has marched triumphantly forward to national achievements of which any nation might well be proud.

Seeing Cuba

There are at least two ways for visitors to see Cuba. The first plan is one followed by many Americans, like the two on the boat returning to the United States. The couple (whom I suspected of being honeymooners) had sailed from Florida on Saturday morning, reached Havana that afternoon, signed up for a sight-seeing trip to the "night life" of Havana, which included a trip to Havana's Chinatown and the Chinese theater, a glimpse of the famous *jai alai*—the Spanish national ball game, which is played indoors and is indeed an exciting sport—a view of the city from University Heights, and a trip to the "Grand Casino," the Monte Carlo of the Western Hemisphere, where Americans and Cubans gamble large sums on all kinds of games of chance. On Sunday this couple rode through some of the beautiful streets of Havana, got a glimpse of Morro Castle, saw some of the "millionaire" homes

of Havana, and on Monday took a boat to return to Florida. Such visitors do not get much of an idea of Cuba.

The other method of seeing Cuba is to absorb as much of the amazingly rich and beautiful city of Havana as possible and then to make use of Cuba's excellent railroad system, keeping one's eyes and ears open to discover as much as a visitor may of what Cuba is like. This method is reasonably adequate, for Cuba, unlike Porto Rico, is a land of cities.

Of course, one may fly from one end of Cuba to the other, if one likes that mode of travel, and within a year or two it will be possible to see much of Cuba by automobile, but up to date Cuba has been an island of bad roads. At present seventy-five million dollars are being expended on a great central highway to extend from one end of the island to the other, and to have branches reaching out to various important places. When that is completed it will be possible for tourists from the United States to travel on hard roads to Florida, then take a boat from Key West to Havana and travel the seven hundred eighty miles from one end of Cuba to the other on good roads, getting a close-up view of that verdant, luxuriant island.

The journey by rail from the city of Havana on the northern shore of Cuba to Santiago de Cuba on the southeastern shore requires a little more time than is needed to go from New York to Chicago.

Between Havana and Santiago lies at least two-thirds of the large extent of land which makes up Cuba. Inquiry about getting to Santiago brought out the information that for a certain amount one could purchase a first-class ticket to that city but that for exactly half of that amount a second-class transportation could be secured by the same train. That suggestion sounded good particularly because, in addition to the saving of money, it would provide an opportunity to see Cuban life at a little closer range than would be possible from the seclusion of a first-class compartment. Enthusiasm was dampened a little when it was discovered that it would be necessary to forego the comforts of a sleeping-car, but the adventure had its allure and, at ten o'clock in the evening, we boarded the Expreso Limitado in Havana. The car was clean and airy and filled with an interesting group of good-looking and well-dressed Cubans. Just in front of us was a dark-skinned young woman bidding a fervent farewell to a young man of much lighter hue. There were tears in her eyes as she kissed him farewell and the train pulled out. Across the aisle were two soldiers in uniform with rifles and side arms. I discovered that they were guarding the train.

Very quickly we headed from the bright lights of the city into the darkness of the night, and, one by one, the passengers curled up in the most comfortable positions they could contrive and slept. From time to time we stopped at stations, at each of which

some passengers left the train and others embarked. The car was so well filled one got the impression that Cubans enjoy travel almost as well as do the people of the United States. Just as day began to dawn I got my first view of a Cuban rural landscape. The most striking thing in the dim light was the great number of palm trees which seemed to extend indefinitely in every direction.

Other passengers were astir now and from a little kitchen in a corner of the car appeared a waiter with a large tray of small coffee cups. As he advanced down the aisle it appeared that everyone in the train had suddenly decided that the proper thing was to drink a cup of coffee. I had not before realized how universal the morning coffee is in Cuba. The waiter would pour a cup of coffee, wait until it was drunk, and then place the used cup on another part of the tray. Mothers awakened their children in order that they might share in the coffee. Soon we stopped at a station and many passengers got off, again to have coffee; in fact, all through the day it seemed that at every opportunity they thought the one appropriate thing to do was drink a cup of coffee.

We traveled that day through the great sugar-cane belt where for hundreds of miles vast stretches of cane extended on both sides of the railway. The cane fields are broken occasionally by orchards and small settlements with grass-thatched cottages. It struck me that the principal roofing material used in the rural section of Cuba was grass, although ap-

parently some preferred tile roofs which I was told are very popular because they help to keep out the heat. There were oxen and horses and the huge, two-wheeled oxcarts for hauling cane.

Having been in Porto Rico, I had expected to see many barefoot people; in this I was disappointed. I did not discover any barefoot adults and most of the children wore some kind of footgear, even when they had on little other clothing. As the passengers got off and on the train I noticed that they were a good-looking, neatly dressed, independent people.

One striking thing was the shortage of automobiles, except in the towns. Occasionally a car could be seen traveling along a rough, dirt road, and I noted one or two just being pulled out of a mud hole or a stream through which they had undertaken to pass. For the most part, however, I got the idea that rural Cuba did not have its slumbers seriously disturbed by the honking of automobile horns. At the time of writing, however, much of that situation is being changed as roads are being constructed, and with new roads always come changes in rural communities. That is particularly true over one of the completed sections between Havana and Matanzas where the new highway has brought new life and prosperity, and where scurrying automobiles and big buses carrying many passengers may be seen in abundance.

I noticed that the girls wore bobbed hair and bobbed skirts very much as do girls in the United

States. I saw groups of them board the train at way stations, laugh and chatter with their friends, ride for a few miles and then get off at the next stop. They seemed to be carefree and happy. As the train paused at the various stations, boys and men with baskets offered for sale bananas, oranges, guavas, avocados, tamarinds, zapotes, mameyes, and caimitos. Also at every stop there were others selling lottery tickets.

As night approached we began to get into one of the genuinely scenic sections of the island, for Cuba has some quite sizable mountains and many stretches of woodland. In these mountains are many iron and copper mines and a smaller number of mines producing asphalt, manganese, gold, and other minerals. After it was quite dark we pulled into the famous city of Santiago de Cuba, and I made my way to a hotel. From the veranda I could watch the hundreds of attractive and well-dressed young men and women as they traveled round and round the central plaza making eyes at each other and apparently thoroughly enjoying themselves.

Santiago is in some respects more fascinating than Havana, for it has more of the old Moorish architecture and more of the typically Spanish narrow streets, with sidewalks of such slight dimensions that one must flatten oneself against the wall in order that the street cars may pass. Then, too, there are many points of particular interest to citizens of the United States, for, within easy reach, is San Juan

Hill of Roosevelt fame, now made into a beautiful park. Near by is Kettle Hill, so named because when the Americans captured it they found a huge sugar kettle on top of it; not far away is the famous "Peace Tree."

Santiago, too, has her Morro Castle. I began to think that this man Morro must have been a great Spanish hero for I had visited Morro Castle in San Juan, Porto Rico, and then found another one in Havana, and finally in Santiago discovered a third Morro. I learned, however, that *morro* means "promontory" or "headland" and that any castle located according to specifications might be termed a "morro" castle. Santiago boasts a fine art museum which contains many interesting paintings and also has many relics of early Cuban life, including the period of Spanish domination.

It is said that when General Leonard Wood took charge of the city in 1898 he found it a backward, dirty community with insanitary homes and bad conditions of many sorts. If that is true, the city has been wonderfully transformed, for it is now one of the most modern, progressive and charming cities of all Cuba; in fact, it has the reputation of being the most attractive city of the island. For many years it was visited from time to time by pirates, and some of the old dwellings still remaining are said to contain hiding places where valuables could be secreted when pirates approached the city. Facing the Plaza is the Santa Iglesia Cathe-

dral which, from a historic viewpoint, is one of the most interesting in America, and there are other churches of note.

Altogether Santiago is a fascinating place to visit and one might spend many days there in watching the life of the community which, while it dates back many centuries, has been able to build so much of all that is modern upon an ancient foundation.

Oriente Province, in which Santiago is located, is the largest of the six provinces of Cuba. It has an area larger than the state of Maryland; it has 1,600 mines, and is the richest in mineral wealth of all the provinces although the least developed. It also boasts more mountains than all the rest of Cuba but it has many fine agricultural sections as well.

Just west of Oriente is the Province of Camagüey. not quite as large as Oriente but, with Oriente, taking up more than half the area of Cuba. It is a prosperous province with many kinds of agricultural products, minerals, precious woods, cattle, horses, and in the warm waters of the adjacent coast big sea turtles are caught and shipped to New York for soup.

Attracted by the description given in the guidebook of the city of Camagüey, the capital of the province, I stopped off and stayed at the Hotel Camagüey, described as one of the best and most picturesque hotels of Cuba, and "an ideal place in which to loaf, or read, or drowse, or dream, or do literary work that requires an atmosphere of un-

diluted romance." At this point the guide waxes poetic and launches out into the following:

"In the winter when white blizzards thrash the unresisting North and seal it in fetters of ice, this sun-drenched patio is an Eden of rest and beauty; fragrant flowers bloom, happy birds almost burst their throats with song in the pure joy of being alive; vagrant breezes blow; lazy bees drone; butterflies drift from flower to flower; there is a monotone of insect humming; the pit-pat of sandaled feet echoes through cool corridors; buzzards sail the central blue, and a perfect peace is reflected in the faultless sky that broods above everything. The vexing problems of life seem far removed from this serene and radiant spot, where nerve strain cannot exist and where it is enough 'not to be doing, but to be.' "

Who could resist a description like that?

Camagüey, now a city of 45,000 people, was a thriving Indian settlement of unknown antiquity when Columbus arrived in Cuba in 1492. It has always been a center of political influence and it is the birthplace of some of Cuba's famous men.

To the city of Matanzas, capital of Matanzas Province, another important district, we went on an excursion. It is less than a hundred miles from Havana, and now accessible over a fine automobile highway. This is indeed an up-to-date city, sometimes known as the Athens of Cuba. Several important schools are located at Matanzas, and the business men of the city are noted for their progressive

attitude. The public plaza, called Liberty Park, has at its center an imposing statue of Cuba's poet-patriot, José Marti, at the very spot where executions were wont to take place in the olden days. From the heights just outside Matanzas one can get a view of the beautiful Yumuri Valley, said to be the most beautiful landscape view in all of the West Indies. It is recorded that during the period of Spanish control, this marvelous valley was the scene of some terrible Indian massacres. However, the visitor can for the moment forget that unpleasant past as he revels in the natural beauty which the valley affords. A few miles away are the famous Bellamar Caves with striking stalactites and stalagmites, and with grottos and rambling passageways leading off for several miles into the bowels of the earth.

Traveling westward from Havana one soon comes into Pinar del Rio, capital of the province of the same name, famous for its tobacco production. Pinar del Rio itself has a population of 14,000 persons. It, too, is a modernized city with most of the conveniences one might desire. Here one may drive out into the country, see mountains, travel through rocky canyons, and get a view of the luxuriant vegetation and the brilliant flowers which only the tropics can produce. In this region there are numerous mines of copper and iron.

A visit to Cuba is hardly complete without a trip to the Isle of Pines, ninety miles directly south of

Havana and sixty miles by boat from Botabano. One leaves Havana in the early evening, dines on the open deck of the boat, and the next morning early arrives at the Isle of Pines. This large and interesting island has a curious history, for at the close of the Spanish-American War its status was left undefined, so that many Americans entered the island and established plantations for the raising of fruit, thinking that the land would ultimately be part of the United States. For a quarter of a century the matter was left in abeyance, and finally in 1925 a treaty was ratified by the United States Senate turning the Isle of Pines over to Cuba. There was much complaining on the part of Americans, but the Cubans were so delighted with this turn of affairs that a public celebration and parade was held in Havana in which twenty thousand people are said to have participated. At present the population of the Isle of Pines is about five thousand, several hundred of whom are Americans. Fruit-raising is the chief industry, but the island also caters to tourists, for it is blest with health-giving mineral springs and with numerous romantic allurements. There is a large modern hotel for the convenience of tourists, and trips can be arranged over the island. Here one may drink of the springs, bathe in the waters of the Caribbean, or visit fascinating caves where pirates are said to have hidden their treasure.

A visit to the Isle of Pines should include a glimpse of Jones Jungle, where the lover of unusual

and fascinating trees and plant life will find much of interest. Mr. and Mrs. Jones, sometimes called the Burbanks of Cuba, have gathered here samples of trees and plant life from the ends of the earth. Several years ago when a severe hurricane hit the Isle of Pines, doing an immense amount of damage and destroying among other things practically all of the Protestant churches on the island, Jones Jungle was greatly damaged and some of the finest trees destroyed. Even in its wreckage, however, it is well worth a visit. Here one may see the famous chaulmaugra tree from the seeds of which is obtained the oil that is being successfully used in the treatment of leprosy. Altogether one may travel for a long time over the Isle of Pines, always finding something new and interesting.

A Cosmopolitan Capital

Of course, the place one sees first and last, and perhaps remembers longest, is Havana. One carries from Havana many impressions—impressions of a great city with broad streets overwhelming the narrow ones; of magnificent hotels thronged with tourists from the north; of palatial residences; of huge clubhouses (for Cuba has taken over from Spain the idea of fraternal and beneficiary clubs); of rushing taxis, buses and street cars; of shops and restaurants opening broadside to the street until one wonders whether they have any doors at all; of beautiful public buildings, particularly the governor's palace

and the new capitol patterned after the Capitol in Washington; of hundreds of sellers of lottery tickets; of *jai alai* games so exciting as to take one's breath; of an enormous Chinese colony with a well-developed life of its own; of a great university filled with young life; of a huge casino where large sums are gambled daily; and of an active independent population.

Here in Havana, too, the operation of Cuba's great national lottery is most apparent. It is almost as much a part of Cuban life as the early morning coffee. It is a nation-wide game without class restrictions and everyone from the highest to the humblest may have a part in it. Even the casual visitor to Cuba is bound to be impressed with the large number of persons engaged in the selling of lottery tickets. The drawings occur every ten days, and the prizes are almost fabulously large. Just what the effect of this continued process may be it would be hard to say. Some observers insist that much money is spent upon the lottery which might better be devoted to other more worthy causes, while one man declared that it helped to keep Cuba happy, because the poorest man with a lottery ticket in his pocket knows that he may possibly, in a few days, acquire wealth. A portion of the receipts from the lottery system is used to pay the expenses of government, and a premium charged for the tickets remunerates the many individuals who sell them.

The climate of Havana is delightful during the

entire twelve months of the year. There is never any frost, and it is said that no one ever suffers from sunstroke. There is little demand for heavy clothing or for fuel to heat one's house. The many thick-walled white limestone houses, particularly in the city, are surprisingly cool, even in the warmest days of summer. The daily range of temperature is so slight that a person can usually dress in the morning and wear the same clothes, without extra wraps, throughout the day or into the night, unless perchance he gets caught in one of the tropical downpours characteristic of the rainy season.

In January, 1928, the Sixth Pan-American Congress had its meeting in Havana. President Coolidge came from Washington and delivered an address at the opening session of the Congress on January 16. While in Cuba he was entertained by President Gerardo Machado in the president's palace, a surprisingly large and beautiful building.

The President's visit to Cuba was of benefit both to him and to Cuba. Twenty-one American republics were represented by distinguished gentlemen, and together they talked over matters of common concern to American nations. This gathering gave those in attendance a chance to get acquainted with each other and to see something of the greatness of Cuba's progress in recent decades. It demonstrated how conveniently located Havana is as a meeting center for all of the countries. It made clear the

fact that in the future Cuba will play an important rôle in the councils of American republics.

Relation to the United States

The people of Cuba appreciate fully that the United States helped them to win their freedom from Spain, but they are also aware that their present freedom is qualified by the terms of the "Platt Amendment" which provides, among other things, that Cuba shall never enter into any compact with foreign powers which will impair her independence, that she shall never give any foreign nation control over any portion of her territory, that she shall never contract any public debt beyond her ability to pay, and that the United States shall have the right of intervention in Cuban affairs.

The nearness of Cuba to the United States naturally creates many common interests. As a matter of fact, Cuba is only as far from the United States as New York is from Philadelphia. A business man with an airplane could live in Florida and work daily in Havana, spending less time en route than is now spent by many commuters in the United States. Such facts must be borne in mind when we think of Cuba, for it is not only our neighbor but our close neighbor, much closer indeed than Porto Rico which is actually a part of the United States domain.

For years Cuba has been one of the best foreign

customers of the United States, buying from us an amazing quantity of machinery, implements, clothing, and other manufactured articles. She has furnished a field for the investment of multiplied millions of American capital, as well as providing a playground for many American tourists. All in all, Cuba and the United States have gotten along reasonably well as neighbors, but there have been numerous minor irritations.

The language problem is an illustration. This situation is, of course, complicated by Cuba's nearness to the United States and the consequent large number of English-speaking people who visit her shores. The Cuban speaks Spanish and he does not wish to have the English language adopted in Cuba, although many commercial houses, hotels, and restaurants advertise freely that they have English-speaking employees. Recently a bill was introduced into the Cuban legislature and was passed by the House of Representatives prohibiting the use of store signs and company names in the English language. At the time of this writing the bill is still receiving the attention of the Cuban Senate.

Now that movies are no longer silent, the question of language has injected itself into the motion picture theater. While the screen was still silent the practice was followed of having titles both in Spanish and in English, but the coming of the "talkies" changes all that. Recently a drastic bill prohibiting the projection of vitaphone or movietone pic-

tures, when the language used is not Spanish, was introduced into the Cuban Congress. This is an illustration of Cuba's continual fear of too much "Americanization."

The matter of tariff legislation is another source of irritation. Due to the influence of Theodore Roosevelt, Cuba was granted a "preferential" tariff rate, that is, the rate on imports from Cuba was made less than on imports from other foreign countries. Recently Cuba has been greatly perturbed over the possibility that the United States would increase its tariff, particularly on sugar. This anxiety is quite natural, for although capital from the United States has been largely used in the recent development of Cuba's sugar industry, Cuban prosperity seems to be largely at the mercy of sugar.

Sugar cane was first introduced into Cuba from Hispaniola in 1520. It was soon discovered that the soil and climate of Cuba were almost perfectly adapted to the growing of cane, and the output of sugar has steadily increased until it is by all means the dominant crop. So well adapted indeed is Cuban soil for this crop that it does not require as frequent replanting as in Porto Rico and other cane-growing areas. Here cane sometimes grows for thirty years without replanting.

Cuba's natural advantage in this matter of cane growing has enabled her to pay a tariff upon her output and still compete successfully with the cane growers of Porto Rico, Hawaii, and the Philippine

Islands, even though the product from these places was admitted to the United States free of duty. She produces more sugar than the Philippine Islands, Hawaii, Porto Rico, and the United States combined. Just now these other islands have joined hands with the seventeen sugar-beet-growing states and the three cane-growing states in the South, in a valiant endeavor to see that the tariff is raised on Cuban sugar.

Many arguments are put up for the raising of the sugar tariff. It is declared that it would help Porto Rico, that it would make possible an enormous extension of sugar-beet growing in the United States, and that it would help the Philippines and the Hawaiian Islands. It is also argued that since the price of sugar would automatically be advanced to the consumers, Cuba herself would not suffer because the increase in price would enable her to pay the tariff and still make a profit on her sugar. There seems, however, to be a joker in that argument, for, if the raising of sugar beets and cane in the United States and the production of cane in our non-tariff-paying islands is greatly extended, just who will buy this increased supply in a market already saturated? It seems apparent that someone will have to lose out somewhere in any such arrangement, and, incidentally, the long-suffering American consumer will have to pay more for sugar. That, however, is the least concern of those now fighting in the bitterest sugar war of recent times.

Friends of Cuban sugar have been quick to point out that Cuba will inevitably be the loser if our sugar tariff is raised, and they do not hesitate to declare that the havoc wrought will be one of the outstanding economic calamities of recent years. Enormous investments will be rendered valueless, one of Uncle Sam's best foreign markets will be broken down and the economic foundation of an entire country destroyed at one blow, with consequent human suffering and loss. Others insist that the ruin of Cuba's sugar industry would ultimately help Cuba, as it would drive her to a more diversified agriculture.

With reference to the sugar-beet industry, it is argued that Cuba is, because of its soil and climate, the natural sugar bowl of the western world, while sugar beets are an unnatural crop in the States, since the seed has not been successfully raised in this country but must be shipped in from Germany. Moreover, enormous numbers of Mexican and other foreign laborers are necessary to cultivate the beets, and the costs of production are so high as to necessitate a tariff.

In regard to Porto Rico, attention is called to the fact that since Porto Rico is much smaller than Cuba, with little opportunity to expand the sugar business, and since the sugar centrals are owned by Americans, Porto Rico could profit only by a possible increase of the wages of plantation workers, a result not to be expected since the island has a

large surplus of laborers and much unemployment. The Philippines are, however, in a clear position to profit by any cutting off of the Cuban sugar supply since they can raise sugar as cheaply as Cuba.

From the point of view of continental United States, figures have been used to prove that the proposed increase of tariff would cost the ultimate consumers of the country $140,000,000 in order to benefit the sugar-beet and cane growers, who are said to represent two per cent of the farmers of America, to the extent of $25,000,000. Of this added cost (assuming for the moment that the estimate is correct) $35,000,000 would fall upon American farmers; so that it is hard to see where agriculture as a whole is to profit.

Surely the situation is a complicated one. One thing seems quite clear, however; it would be an unbrotherly and unchristian act to pass any legislation which will cut the foundation from under a sister republic and let her slip back into the slough of despond from which she has, with our help, climbed since 1898.

It is hard to visualize the enormous amount of sugar produced in Cuba in a single year, but, if one can estimate the number of cups of coffee which can be sweetened with one ton of sugar, and will then multiply that amount by 5,156,140, he will have a close approximation to the number of cups which could be sweetened with the sugar crop produced during the season ending June, 1929.

Following the World War, when the price of sugar was greatly advanced, the sugar producers of Cuba were well-nigh smothered in money. During a single year the sugar crop of Cuba sold for more than a billion dollars. What has popularly been known as the "Dance of the Millions" was on, and many of the palatial residences at which one can look and marvel in Havana were made possible by the enormous and sudden wealth gained by this unprecedented condition in the sugar market. Fortunately or unfortunately this condition did not long continue, for the price of sugar soon dropped, and for some time now it has been at a low ebb indeed, so much so that it is claimed the sugar industry is now operated in Cuba at a loss.

It is clear that thus in many ways Cuba is dependent upon the United States while the United States is likewise dependent upon Cuba. That means that as the years pass many perplexing problems of mutual concern will have to be solved. This serves to emphasize the importance of an adequate understanding of Cuba on the part of people from the United States as well as an adequate understanding of the United States on the part of Cubans. There is reason to believe that the average Cuban at present knows more about us than we know about him, yet Cuba in herself is well worth knowing and she has in her history personalities with whom we should become acquainted.

A Country of Heroes

One of the encouraging things about Cuba is that she is distinctly a hero-worshiping country. Everywhere are to be found monuments to the memory of the heroes whom Cuba has admired and loved. Outstanding among these are the monuments to José Marti, who was born in Havana in 1853 and devoted his life to the cause of Cuban freedom, promoting that cause particularly through his writings. He died in battle in the year 1895, three years before the revolution was brought to a successful completion. He is indeed Cuba's "apostle of freedom."

Among those whom Cuba remembers are Gertrudis Gómez de Avellaneda, one of Cuba's most celebrated poets, novelists, and dramatists; Carlos Juan Finlay Barres, M.D., the renowned scientist who is said to have been the first to suggest that the female stegomyia mosquito was the probable carrier of the yellow fever germ; and the famous philanthropist, Gaspar Betancourt Cisneros, probably the best-known and best-loved figure in recent Cuban history. He was born in 1803 and died in 1866. Upon his death all Cuba went into mourning, and his funeral is declared to have been the greatest ever witnessed in Havana. He is described as a handsome, brilliant, genial man, who devoted every hour of his life to his country's betterment. He believed in the education of youth and gave much attention

to the founding of schools. He taught the farmers agriculture and cattle raising, he led in the building of railroads, and in every possible way endeavored to serve his fellow men and improve their conditions of life. It is not without significance that he should be the best-loved hero in all Cuba.

V

CUBA'S CHURCHES

AS I walked about the streets of that most picturesque city Santiago de Cuba, getting acquainted with the life of the Santiagueros, I met a young colored man from Venezuela who seemed anxious to attach himself to me. He had been in the United States, spoke English and Spanish easily, and was well acquainted with Santiago.

Under his helpful guidance I set out early one Sunday morning to see what a Sunday in Santiago was like. As in the United States we found that the Roman Catholics were early risers, so we made our way first to the Santa Iglesia Cathedral, historically one of the most interesting churches in America. The organization dates back to 1514 although the building itself has gone through many vicissitudes of flood, fire, earthquake and hurricane. It was sacked again and again by French corsairs and English freebooters. Henry Morgan even carried off its bells and all available ornaments. The present building dates back to 1810. A peculiarity of this building is that it stands eighteen feet above the level of the public plaza on which it faces, being on a level with the roofs of the shops which have been

erected in front of it. Within are many objects of interest, outstanding among which is an old and valuable painting of Christ tied to a column and awaiting his sentence from Pilate. It is one of the most revered objects in the church.

When we left this historic spot it was still early morning and we boarded a tramcar which took us through many narrow streets into far wider ones and finally to the outskirts of the city. There we took to the road. A short walk brought us to the famous "arbol de la paz," or "peace tree," a towering ceiba under which peace was made with the Spaniards, July 16, 1898. It stands in an enclosure just off the road, with two cannons guarding the entrance and sentries on duty. Near by is San Juan Hill where Theodore Roosevelt and his famous Rough Riders made a name for themselves, and some distance away is the harbor where Lieutenant Richmond Pearson Hobson sank the *Merrimac* in an attempt to seal up the Spanish fleet. Of course we climbed the famous hill, read the bronze tablets telling the story of the battle, and saw the monument erected to the American dead.

We still had time to make a call on the Venezuelan consul and drink a glass of *piña fria* with him and then hásten on to the First Baptist Church in time for Sunday school. That visit to the Baptist Sunday school was the outstanding event of a day filled with many interesting experiences.

We found the room filled with boys, girls and

adults, while the smaller children were being cared for in a department room of their own. It was as neat, well-dressed, and good-looking a group of Sunday school pupils as I had ever seen. The superintendent was conducting general exercises, in the course of which young men and young women and older men and women from all parts of the room recited appropriate verses of Scripture. The teachers seemed to be well trained and, when the time came for the secretary's report, we discovered that a friendly rivalry had been developed among the classes, in both the matter of attendance and offering. The young women's class, made up to a considerable extent of girls from the normal school in Santiago, won the distinction in the matter of attendance (twenty-four, I believe, was the number), while a class of alert-looking young men had the largest offering.

Later I had an opportunity to meet a number of the persons in attendance. One of the Sunday school teachers I found to be a normal school teacher, trained at Columbia University, and speaking excellent English. Her husband, a fine upstanding and genial man, was also a professor in the normal school and a teacher in the Sunday school. He was similarly well educated and had an equal command of English. Other members of the school expressed words of welcome as friend chatted with friend before leaving the church.

All this time it did not dawn upon me that I had

been talking with a family whose story I had read in a magazine before coming to Cuba. I will give you a bit of that story since it illustrates much of the struggle, hardship, sorrow and ultimate achievement which has characterized Cuba.

Back in 1868 Cuba undertook to throw off the control of Spain, and Cuban patriots fought and suffered in the enterprise. Among them was Mariano Cardero, counted a man of wealth with large tobacco, cocoa and coffee plantations, and pasture lands and forests, more than four thousand acres in all. He had flocks of sheep, herds of cattle and horses, droves of hogs and many chickens. The products of his many acres he conveyed on the backs of mules over mountain roads to Santiago. To help with his work he kept fifty slaves.

When the revolution broke out, Mariano hid his wife and daughters in a forest retreat with no visible entrance, filled a belt with gold, and led his fifteen sons to the fray, from which most of them never returned. In spite of the care with which the women members of the family had been hidden they were captured by the Spaniards. A polite Spanish officer, Captain José Molina, let Teresa, one of the Cardero girls, ride his horse, and right there the captor became captive, for he promptly lost his heart to his charming prisoner.

José courted Teresa honorably, and in due time they were married. A son was born whom they named Enrique. When the lad was three years old,

Captain Molina was ordered back to Spain. In Spain, then, Enrique lived for fourteen years, when his father died, leaving the family with scanty means of support. In 1902, after Cuban independence had really been achieved, Señora Molina returned to Cuba with Enrique and his six-year-old brother.

Enrique secured work and finally became a country school teacher. Riding down the trail from his school one night he heard singing and upon impulse he entered the building from which the music came. Before he left the building he had found a new life in Christ. Enrique did not give up his teaching but from thenceforth he was a worker for Jesus Christ. He studied in Havana, received the degrees of Doctor of Pedagogy and Doctor of Laws, became General Inspector of Public Instruction in the Province of Oriente, and in 1916 he founded the Santiago Normal School, and served as its first principal. Probably he would still be at the head of the school except that a by-law in the school's constitution provides for the election of one of the professors to the office of principal for a term of two years, with the limitation that no such incumbent can succeed himself. Since 1916 Dr. Molina has been professor of pedagogy at the normal school, and a man of power and influence in the church and community.

In 1911 he married the daughter of the pastor of the First Baptist Church in Santiago, and the missionary under whose preaching Enrique was con-

verted in the little church in the hills performed the ceremony.

Señora Molina has the degree of Ph.D. from the University of Havana, and she is a member of the normal school faculty. In 1927 she came to the United States with her husband to make a study of normal schools here. While making this study the Molinas placed their five children in public and private schools in or near New York City.

Professor Molina has served the Santiago church in many capacities. He is now teacher of the young men's class I visited that morning, while his wife teaches the young women. Surely it is a great thing for the children of Cuba that two such consecrated Christian workers are giving themselves to the training of Cuba's future teachers. Enrique Molina has served three years as president of the Baptist Convention of Eastern Cuba, and has been a member of the Cuban Home Mission Board since its organization in 1920.

Aside from meeting these and other interesting persons in my visit to this church, the thing that stood out in the entire experience and impressed itself upon me was the fact that here, within a few years, had developed a fine independent group of Cubans—for this church receives no missionary aid —conscious of their religious liberty, just as they have been conscious of their political freedom. They know that they are free to study the Bible, to

formulate religious ideas, and to worship and study together in mutual forbearance and in cordial goodwill. They are a democratic group with no one to tell them what they must believe or what religious practice they must follow, and they manifest in all they do a most commendable spirit of independence and give evidence of initiative and individual ability of which any church might well be proud.

One item is worthy of note. The daughter of the pastor of this church is so skilled and versatile that the editor of the leading daily of Santiago sought her help as translator and writer. She agreed to help on condition that he publish a weekly exposition in Spanish of the Sunday school lesson. He consented, and the people of Santiago and vicinity have half a page each week of Christian reading matter along with their news. The real significance of this incident is not apparent unless one knows that for centuries Cuba was one of the most religiously enslaved countries in the entire world. The Bible was entirely prohibited and holding of Protestant services was contrary to law. No religion but the Roman Catholic was permitted on the island. As late as 1898, when it was desired to hold funeral services for the victims of the *Maine* disaster, permission was refused even for the reading of the Protestant burial service over the Protestant dead.

The development of the free Evangelical churches in Cuba within a single generation is an amazing phenomenon. The Baptist church already men-

tioned is one of considerably more than fifty Baptist churches in the eastern end of Cuba under the care of the American Baptist Home Mission Society, and the surprising thing about the situation is not only that a considerable number of these churches are self-supporting, but they also maintain a Cuban Baptist Home Mission Society for the carrying on of missionary work in the eastern section of the island. To this society the American Baptists make appropriations, but the administration of the work and much of the support is in the hands of the Cubans.

The Southern Baptist Convention is also at work in Cuba, together with the Methodist Episcopal Church, South; the Protestant Episcopal Church; the Presbyterian Church in the U. S. A.; the Seventh-Day Adventists; the American Friends; the American Tract Society; the American Bible Society; and some independent organizations. Practically all of this work dates from 1898 or later, so that the results growing out of Protestant work in the island are largely the fruitage of one generation.

One of the interesting experiences I had in Cuba was that of sharing in a picnic excursion attended by a considerable number of Protestant young people, particularly from the Presbyterian church of Havana. It was an experience long to be remembered because it gave an opportunity to see how nearly alike in their exuberant happiness Christian young folk are wherever they are found. These

young people crowded into huge buses, sang gospel songs and humorous skits, bought confections and ice-cold pop at wayside stands, played jokes on each other, and had such an amazingly good time that one could easily imagine himself back in the United States observing young people in this country. Nor did it seem to worry these young Cubans when unexpected delays brought them home at one o'clock in the morning rather than at a more seemly hour the previous evening.

In Cuba, as in Porto Rico, the work of the Evangelical missionaries who arrived just after the Spanish-American War met with early success so far as the building up of an immediate following was concerned. For generations the Cubans had no religious liberty, and, having once attained their political freedom, thousands of them sought to express their religious freedom by a revolt against what had been the established church. They saw in the Evangelical movement an opportunity for religious self-expression such as they had not had before. A considerable number became members of Evangelical churches in those early days, and there were some who thought that the entire island would very quickly be evangelized. Within four or five years the enthusiasm of the missionaries had been instrumental in extending the work to practically all parts of the island.

In many cases this turn toward the Evangelical religion was not so much a turning away from Ca-

tholicism as a response to the first sympathetic religious approach which many of these people had ever known. Much of the island had been largely neglected by the Roman church, and it is said that in one municipal district in the eastern end there was only one priest for a population of 30,000 people, and his ministry was limited to the performance of sacramental rites, for which rigid charge was made. There was no provision for the educational training of young people, and for nearly twenty years no sermon had been preached. Most of the priests had come from Spain and many of them seem to have been dominated by unworthy motives. As a result of all this, many of the Cubans had not been taking religion of any sort very seriously.

In spite of the early response of the Cubans to Protestant missionary work, things did not continue to move along altogether smoothly. Many of the new converts were adventurers of one sort or another, and others found it difficult to measure up to the standards of life held up by the missionaries. Some of the early followers disappeared, but little by little firm foundations were established, particularly in the larger centers. Cárdenas, in the province of Matanzas, is an illustration, for a 1928 report from that place indicates that for two years it had been necessary to restrict attendance at the Presbyterian Sunday school because of overcrowding.

One difficulty which faced the early missionary

work in Cuba was the relative lack of cooperation on the part of the different Protestant denominations at work. For some reason, the fine spirit of comity which has always existed in the Porto Rican work did not seem to prevail in the case of Cuba, and some confusion resulted. An agreement was worked out, however, between different branches of similar denominations which helped considerably. The Northern Baptists agreed that they would carry on work in the eastern provinces, while the Southern Baptists limited their work to the western provinces. Among the Methodist churches an arrangement was made for the Methodist Episcopal Church to carry on work in Porto Rico, while the Methodist Episcopal Church, South, was left free to promote work in Cuba. The northern and southern branches of the Presbyterian church succeeded in working out a division of territory, and later the work of these two denominations was merged in a common program in which the work of the Disciples has also been included. By this process, much of what might have been disastrous confusion has been avoided.

Church Schools

When the missionaries first entered Cuba, the people, particularly in the smaller places, were without educational facilities, and nothing that could be called a public system of education existed. It was natural, therefore, that the churches should establish schools, and since that time these schools have been

working, side by side, with a rapidly improving system of public education, to provide educational facilities for young Cuba. Among the older generation there are still many illiterate Cubans, but most of the present generation have at least some knowledge of reading and writing. Gradually the schools established by the various churches gained in prestige and acquired property which has helped them to make a place for themselves in Cuba and has enabled them to train their own followers both for Christian service and for general usefulness in the community.

One of these schools which it was my privilege to visit is Candler College, conducted by the Methodist Episcopal Church, South, in a suburb of Havana. This college, founded in 1899, was first carried on in the downtown section of the city of Havana. Nearly ten years later a fine tract of land outside the city, on an elevation known as Buena Vista, was purchased and the college moved to that new location. Here beautiful buildings have been erected. The college is one of the best in Cuba. Its graduates are in demand by the leading banks, trust companies, and corporations throughout the island, for they have become known for their integrity as well as their ability. Candler College is widely known as an Evangelical enterprise, yet many of its students come from Roman Catholic homes although they know that they will be required to study the Bible and to attend the daily chapel exercises. On Sunday

services are held in the college chapel, and many of the day students make the trip out from the city on Sunday morning in order to attend the Sunday school and worship services. One of the features of this school is a department for training of ministers. The pastor of the Methodist church in Havana is a graduate of Candler; when he entered the school he was not a member of a Protestant church, but was so influenced by the work of the school that he determined to give his life to Christian service.

Thus this particular school is making its contribution toward the building of Christian character in the lives of its students and thus toward the Christianization of all Cuba; and what we have said of Candler could, for the most part, be truthfully used as a description of numerous schools conducted by other denominations in different parts of the island. None of these mission schools aspires to the rank of university, for the Cuban government has provided that the University of Havana, which occupies an imposing location in the city of Havana, shall be the only university of the republic.

Of the purpose, organization and some of the results of work of mission schools, a recent report of the Board of National Missions of the Presbyterian Church in the U. S. A. says:

"The Board's schools in Cuba exist to supplement public school education, to serve as feeders to the churches and to provide trained Christian leaders. In contrast with its practice in other fields, the Divi-

sion of Schools and Hospitals aims to meet the crying need of this island for citizens of strong Christian character in high places by enrolling in its schools the sons and daughters of the wealthy as well as of the poor; for on the training in Christian principles of these future leaders rests the spiritual, mental and industrial emancipation of the masses.

"Pastors and missionaries throughout the Island feed students evidencing potential leadership into 'La Progressiva' at Cárdenas where they either complete their education, or from which they go to the University of Havana or other institutions of higher learning. That these young people have justified the faith placed in them is attested by the positions of responsibility and influence which many of them fill today. The public school inspector for this district, two members of the City School Board, and a half dozen of its public school teachers have gone out from 'La Progressiva.' We can also call upon our own lawyers, doctors, dentists and others when we need such services. Two graduates are municipal judges, one is in the foreign consular service, several have become prominent in educational circles, and one is now an honor student at the University of Tennessee. From the first little group, who were the pupils of the school twenty-six years ago, have come the present mayor of Cárdenas, two exceedingly efficient teachers on our own staff, a prominent physician of an adjoining town and his wife, the head nurse of the Cárdenas hospital, a captain in the

Cuban army, two public school teachers, and a number of others who are outstanding Christian citizens. Forty-three of the Cuban teachers in our mission schools have been former pupils."

The Bible in Cuba

It is one of the interesting turns of fate that on this island, where the Bible for so many generations was a forbidden book, the American Bible Society should now have an extended work which includes a central office and bookstore in the city of Havana, and lines of influence reaching out to all parts of the island. The large number of Bibles distributed each year amazes the people who are informed of this extended work. It is said that more than nine hundred chauffeurs have bought either the Bible or the New Testament, and copies of the Bible may be found in the side-pockets of automobiles and even on trolley cars. Professional and trades people, and even the humblest artisans, are included in the list of purchasers. Many stories are told of the lives transformed through the influence of the Bible colporteurs who give their lives to the distribution of the Scriptures in Cuba. Here is one of them:

"In a little home down in Pinar del Rio there is treasured by a widow a faded, torn, much marked New Testament. A cheap little book it is, but it ushered in a new day for thousands of earnest-hearted Christians in that land today. It is the New Testament that was sold to a young school teacher

at the door of the first little chapel where Diaz preached on the Prado in Havana. Stirred to deep interest by what he had heard that night, the young school teacher sat up all night reading his new book and came the next day to the Baptist preacher with a mind and heart eager to believe on the Christ he had found therein. One night the little Testament lay in the pocket of a folded coat while its owner stepped into the waters of the Gulf of Mexico to be baptized. One brave day it lay upon a table in a hotel room in that city of Pinar del Rio, the first New Testament ever to be taken into that interior province. Read by the young man who cleaned the rooms, it stirred his interest, and led to a long talk that night with its owner. So the work began in Pinar del Rio, where today there is a splendid church in the capital city with fourteen churches and mission stations, its outgrowth in the remote regions of that rural province.

"A Bible in the hands of a woman in a remote country district, far away from any contact with missionaries or churches, yet today there are two churches as a result of that one woman having found the Christ of the Word. A Bible in the hand of an itinerant pedler and a city is being evangelized as he goes from door to door selling his tinware to the housewives who buy and listen as he reads. A Bible in the hand of a young man, standing up among the crowds of Central Park, Havana, and a new day dawns for a lad standing on the outer edge. Lis-

tening, he investigates, believes, brings his family to the Baptist Temple, and today that family has given to the volunteer mission force of Calvary Church two splendid young men leaders, whose enthusiasm has led to the successful founding and carrying on of three mission stations, from one of which have come candidates for baptism every month of the past year."

A missionary of the American Friends gives the following incidents out of his experience in interpreting this so-long-hidden book on his tours in the rural districts of Cuba:

"One day I saw a man plowing in a field. The oxen he was driving had the yoke fitted to the front of their heads and held in place by a stout bark rope tied about the horns. His plow was the one commonly used at that time—a fork of a tree, one end of which was sharpened to dig into the earth. To this a pole was attached for a handle. The man was plowing the field for corn. His son, a small boy of about twelve, was dropping the corn into the furrows and covering it by raking the loose dirt over it with his bare foot.

"On inquiry I found that the man could not read. In fact, at that time it was very unusual to find a Cuban farm laborer who could read. I took from my satchel a Bible—the first that he had ever seen. Probably he had never even heard of the Bible.

"Here was an unusual opportunity—a man approaching middle-life standing there, beside him his

barefooted son, both eagerly waiting to hear what I might say about the book which they saw for the first time. What should I say? What Bible story should I tell them first? What passage should I read? What would you have chosen if there had been given to you that one brief hour in which to open the minds of a father and son for the first time to the knowledge of the Book of Books? I did the thing that came to me at the moment. I read the story of the creation and then turned and read the story of the birth of Jesus as given in Luke. They listened with the same open-eyed wonder that I later learned to expect in the faces of my own children as they listened to these stories. Yes, father and son were both children. This was but sowing the seed."

"Early one morning I went out to the home of Guillermo—a palm-thatched shack with a dirt floor, but kept neat and clean. Upon my arrival the family left their work, dressed in their best clothes, and listened eagerly almost the entire day to the conversation which by choice of Guillermo was very largely upon religious problems in his home and daily work.

"During the five months that he had possessed a Bible, Guillermo had acquired a wonderful store of information from it. There was scarcely a gospel narrative or parable that he could not recount in detail and he showed a keen insight in practical applications.

"At his request we had family worship before leaving. We all knelt about the room except the mother who, as a devotee of the Virgin Mary, prostrated herself before that image. She tried to pray as she knelt there. Her few broken words and the flood of tears showed the struggle of her darkened soul as it reached toward freedom and light. She has since destroyed her saint idols and is valiant in her testimony for truth. The family was of one mind in wanting family worship every day in the home. The young people were most eager of all for it. Many things were lacking in that home, but it had the essential things that make a nation great."

Evangelicals Have a Place

Although Roman Catholicism was so long the only recognized religion in Cuba, yet the religious neglect was so great and the conditions in the Catholic church itself were such that a large part of the population paid little attention to organized religion; in fact, that is the problem in Cuba today, for there is a great field of evangelism among a multitude of folk who have no vital connection with any church at all. It is estimated that there are now more than three hundred missionaries, native preachers and teachers engaged in Cuba, that there are more than seventeen thousand church members, and about two hundred thirty organized churches. There are also about sixteen thousand Sunday school pupils and four thousand students enrolled in the

forty-seven colleges of the Evangelical churches.

The Evangelical churches of Cuba are exerting deep and wholesome influence upon the total life of the country, and the influence of their work affects the Roman Catholic church as well. Stimulated by the program of the Evangelical churches of the island, the Roman Catholic church has inaugurated some reforms, and its ministry is said to be on a much higher level than ever before.

One writer well acquainted with the situation in Cuba says: "The priests no longer drink, gamble, and lead evil lives such as would be a reproach to any decent man—at least they no longer do such things openly as in days past. Such a priest would not be tolerated by the people of Cuba today, and it is known that where the priests have been found to be doing such things, pressure has been brought to bear upon the bishop of the diocese to have them removed. A general trend upward toward better moral and spiritual conditions throughout the Roman Catholic church in Cuba is noted today. The change has been brought about by the competition the church has been forced to meet from the Protestant churches at work on the island."

Surely a generation of missionary endeavor in Cuba made possible by the generous missionary giving of her American friends, and by the personal consecration of the missionaries and the Cuban workers who have given themselves to the task, has paid substantial dividends.

VI

TWO-THIRDS OF AN ISLAND

THE DOMINICAN REPUBLIC

THE second largest island of the West Indies has no name upon which any two people are likely to agree. The natives who inhabited the island when Columbus arrived called it Haiti. Columbus renamed it Española (Hispaniola) and that name stuck for a considerable time. When the island was colonized by Spaniards, they established a settlement which they called Santo Domingo, which became the most important port of the island. People talked so much about this port that soon they began to use the name Santo Domingo for the entire island. The confusion growing out of the fact that three names for the island had come into use finally received the attention of geographers, and early in the nineteenth century, after a special study of the situation, they decided that the island should be called Haiti. It is probably fair to say that Haiti is the name most generally approved today for the entire island.

The confusion is made still greater by the fact that this large island, which for our purposes we

shall call Haiti, is occupied by two separate republics, the Republic of Haiti occupying the western third of the island and the Dominican Republic, also frequently called Santo Domingo, occupying the eastern two-thirds. Santo Domingo is properly, however, the name of the capital city of the Dominican Republic, so that those who insist on calling the entire island Santo Domingo, and then calling the republic Santo Domingo, must also use the same term to refer to the capital city of the republic which is indeed Santo Domingo—"three in one," as it were. To keep matters straight, then, let us think of the entire island as Haiti and of the two republics on it as the Republic of Haiti and the Dominican Republic, with the city of Santo Domingo as the capital of the Dominican Republic.

There are a number of ways to get to the Dominican Republic: one may travel by airplane from Cuba to Porto Rico, or go by boat direct from New York City, or take either a cane boat or a passenger boat direct from San Juan to Santo Domingo. We chose the last-named method of travel. Taking the *Catharine* at noon-time at San Juan we sailed over a beautiful sea directly westward for nearly twenty-four hours when our boat arrived at the city of Santo Domingo, about midway between Porto Rico and Cuba.

Some Contrasts

One who has been in Porto Rico is, of course, inclined to compare conditions in the Dominican Re-

public with those in Porto Rico. In language the two countries are alike, although less English is spoken in the Dominican Republic than in Porto Rico. In many other respects Porto Rico and the Dominican Republic are quite different. The Dominican Republic is large, five times as large as Porto Rico, and in place of the dense population of the smaller island, we have in the Dominican Republic a rather sparsely settled country. In Porto Rico we found about four hundred people to the square mile, while in the Dominican Republic there are about fifty to the square mile. Relatively, then, Porto Rico is eight times as densely populated as is the Dominican Republic.

We found Porto Rico intensively cultivated, all of the land except the rougher parts being actively tilled. The Dominican Republic, on the contrary, is crying out for the plow. There are large areas still to be cleared and put to agricultural uses.

One cannot remain in the Dominican Republic very long without discovering quite a different political atmosphere from that which he left in Porto Rico. Politically the Dominican Republic is independent, and the Dominicans have back of them generations of fighting traditions. They have fought the Spaniards, the French, the Dutch, and the English, as well as their Haitian neighbors. There have been revolutions and much turmoil, and all of that has left its impress upon the people themselves. Porto Rico, on the contrary, has a people of peace-

ful traditions under the United States flag, for the most part content to be citizens of the United States.

In Porto Rico we saw scores of public schools and thousands of children under instruction. In the Dominican Republic we discovered few school buildings, and most of them, at the time of our visit, were unused. For, while there has been an attempt to provide schools in the Republic, it has been far from successful, particularly in the rural sections.

My Mormon friend of San Juan had told me that poverty was greater in the Dominican Republic than it was in Porto Rico, but my observations did not seem to bear out the truth of that statement. Porto Rico is made up of an agricultural population deprived of its land and forced to subsist on earnings from seasonal labor at small wages. The Dominicans, on the other hand, are a nation of small farmers. They appeared to eat more meat than do the Porto Ricans and otherwise to have a greater variety of food.

In contrast to Porto Rico's lack of natural resources, the Dominican Republic possesses forests of valuable woods, including much mahogany, and also large mineral deposits. One of its important products is cacao, not found to any extent in Porto Rico.

The sugar industry, which has swallowed up so much of the land of Porto Rico, is less extensively developed in the Dominican Republic. There are, however, several large sugar centrals, and a considerable amount of sugar cane is shipped direct to

Porto Rico for handling in the sugar centrals of that island. Everywhere, however, much of the land is still wild and open for squatters or purchasers of so-called "peso" titles. There is still time, it would seem, to save the Dominicans from the fate of the Porto Ricans, namely, that of becoming landless peons, and a commission of the Roman Catholic church, after a study of the situation, has recently made a strong public appeal to that end.

One notices a change in money, too, as one comes into the Dominican Republic. United States money, which was the only currency in Porto Rico, is still good, but Dominican money of one-fifth the value is the official money. One buys a twenty-cent article, puts down a United States dollar and receives the article and four dollars in change, thus going away feeling quite rich. In some parts of the Republic Haitian money also circulates freely.

The Dominican Republic and the United States

In the year 1907 the Dominican Republic, being heavily in debt to foreign nations, was threatened with invasion or forceful treatment, to avoid which President Roosevelt insisted upon taking charge of the Dominican customs houses for the collection of funds for the payment of foreign debts. This experiment was reasonably successful, for the debts were paid and more money flowed into the Dominican treasury than had been the case in many years.

During the World War President Wilson, for reasons which seemed adequate to him, decided to enter the Dominican Republic. Whether this was to prevent the island from becoming a submarine base for the enemy, or whether it was for some other reason, would be hard to say.

When the United States took charge of the Republic, conditions were rather chaotic. Bandits ranged up and down the country, and life and property were far from safe. One thing that made this situation possible was the lack of roads. The bandits who knew the country could hide in the hills, and they were thus practically safe from any governmental or military interference. They could not be made to pay taxes, nor could they be made to obey the laws, since it was almost impossible for anyone in authority to reach them. Sanitation also was in a bad way if, in fact, it could be said to exist at all.

The marines who were sent into the Dominican Republic took their task seriously and performed it energetically, if not tactfully. There are stories of clubbings and killings and other abuses which rankle in the hearts of Dominicans, although many of them are quite willing to admit that the American occupation did establish order, build roads, introduce sanitation, and in general make life much more safe and satisfactory in the Republic. The benefits gained are not to be denied, although there is considerable truth

in the statement of Bishop Francis J. McConnell that the trouble with the United States as a Latin-American uplifter is that she uplifts by the nape of the neck.

Some of the definite benefits which can be credited to the American occupation of the Dominican Republic are: several hundred miles of good concrete roads which make the interior of the island accessible; a well-regulated leper colony for the segregation of persons afflicted with this terrible disease; a model penitentiary built on the unit plan; the establishment of a stable government, and the introduction of business methods into government.

The marines sent to the Dominican Republic by President Wilson were long ago withdrawn from the island. The United States has, however, maintained supervision of the collection of customs, and that has been one of the factors which has helped to put the Dominican Republic into a satisfactory financial condition. Recently the officials of the Republic invited the Honorable Charles G. Dawes to come to the Republic and set up a budget system for their government. This service he generously rendered. There would seem to be no insurmountable reason why the friendly relations between the United States and the Dominican Republic should not continue, or why the work of the Evangelical church in the Republic should not thrive in the future and become a great spiritual influence for the uplifting of the moral and religious life of the entire island.

Backgrounds

One can hardly understand the Dominicans of today with their mixture of Indian, white and Negro blood without knowing something of their history. Not only did Columbus land here on his first voyage to America in 1492, but it was here that the first American settlement was established by Europeans. When Diego Columbus, Christopher's son, was made ruler of what was then known as Hispaniola, he erected in the city of Santo Domingo a palace, the walls of which may still be seen. Christopher Columbus lived here for a time himself and visitors are shown the old tower where he was finally imprisoned and from which he was sent back to Spain disgraced and in chains. In this interesting land the first American university was established in 1538, at least a century before any colleges were established in what is now the United States. Over this section of the world Cortez and Ponce de Leon wandered before they made their expeditions to the mainland of America, and here stand the ruins of the oldest church in America, dating back to the year 1502.

In both its earlier and later phases the history of the Dominicans is one of turmoil. In 1844 they won their independence from the Haitians and the anniversary of that event is celebrated in February as the great national holiday. It was my privilege to be present at this celebration and I watched the

imposing parade which formed at the cathedral and later returned to it and the large crowd of well-ordered and neatly dressed people who assembled in the open to listen to the patriotic addresses proper to the occasion.

Someone has figured out that during a seventy-year period of Dominican history nineteen different constitutions were promulgated and there were fifty-three different presidents. Only three of these presidents completed their term of office; two were killed, twenty were deposed, and others resigned.

Curiously enough, in 1869, the United States negotiated a treaty with the Republic providing for its annexation. The treaty was approved by the Dominicans, but, when it reached the United States Senate, it failed of ratification by a majority of one. So close as that did the Dominican Republic come to being a part of the United States.

Public Schools

Possibly the one outstanding failure of American occupation was in dealing with the schools of the Republic. It was a plain case of blundering and failure to understand. There was a school fund from which school work on a limited scale was supported. The Americans planned a system of schools to be supported by land tax, but the Dominicans were not used to a land tax. They did not like it and they refused to pay it. As a result the public school system collapsed overnight, and some of the teach-

ers, left without money, were obliged to walk or make their way to their homes as best they could. For a time the Republic was practically without schools. Now conditions are improving and numerous schools are in operation. Where public schools are not open small private schools spring up in some cases, but many of the children are entirely neglected. Taken as a whole the Dominicans are far more ignorant than the Porto Ricans. They desperately need schools.

A Catholic Country

In general the Dominican Republic may be said to be a Roman Catholic country. The Roman Catholic religion was introduced more than four centuries ago and has been more or less commonly accepted as the religion of the island. The unsettled conditions and the independence of the political life of the island have made it difficult for Rome to dominate the church, and writers upon the situation in the Republic declare that the moral conditions in the church have been very bad indeed. The patron saint of the Republic is the Virgin Altagracia and to all intents and purposes Catholicism is the official religion. Patriotic celebrations begin and end at the cathedral, and the churches have been built from public funds. It is said that the relationship of Dominican men with the church is formal rather than vital, yet I noticed that at the close of the patriotic celebration already referred to, the Presi-

dent spent some little time in the church in worship before its various shrines.

The history of the Catholic church in the Dominican Republic is a long and interesting one, for when Christopher Columbus arrived on his second voyage from Spain he brought with him twelve friars who immediately began active missionary work. In course of time large estates came into the possession of the church, and imposing edifices with spacious cloisters were erected. But this period of church grandeur passed with the passing of Spanish rule.

At present the city of Santo Domingo has a considerable number of churches, and the cathedral, the oldest church in the Western Hemisphere, is famed as the final resting place of the bones of Columbus himself.

Evangelicals in the Dominican Republic

In 1889 a prosperous business man of Ashtabula, Ohio, feeling the call of God to do missionary work, sold his business and paid the expenses of himself and family to the Dominican Republic. These missionary efforts were supplemented by the help of a young woman who joined the family and continued her missionary activity until forced by ill health to retire in 1918. The labors of these early missionaries led to the organization of the Free Methodist work in the Republic in the year 1908. The work of that church has since been rather well extended throughout the main settlements of the northern part

of the island, the northern and southern parts of the Republic having, until recently, been almost as well separated as though they had represented two distinct countries, since there were no good roads connecting them.

A recent report of the Free Methodist work showed thirteen organized churches, thirty-nine outstations, four hundred seventy-four church members, and eight hundred Sunday school pupils. A Bible training school has also been established on a fifty-acre tract near Santiago. From this school a "Gospel truck" carries deputations of students to do evangelistic work throughout an area within reach of Santiago.

Help from Porto Rico

For a considerable number of years the Evangelical workers in Porto Rico had had their eyes upon the Dominican Republic and had been impressed with its needs. This was almost inevitable, since the language of the islands was identical and since there was daily intercommunication by boat. In 1917 Dr. Philo W. Drury was sent to the Republic to study conditions there, and the following year a small work was opened at San Pedro de Macoris. In 1919 the Rev. Samuel Guy Inman visited the Republic and made a report to the Committee on Cooperation in Latin America. As a result there was organized in January, 1920, the Board for Christian Work in Santo Domingo, representing

five different mission boards and three different denominations: the Presbyterian in the U. S. A., the Methodist Episcopal, and the United Brethren. This new Board took over the small work already begun. The churches of Porto Rico released some of their best workers, and also contributed several thousand dollars.

A United Program

The lessons learned by many years of foreign missions were available to the new Board so that it was possible to avoid some mistakes that had been made in other lands. The cooperative plan of approach, rather than the denominational approach, was the result, and, since the inauguration of the plan, the program has been developed to include evangelistic, medical, educational and social work.

The new organization began its aggressive program in Santo Domingo, the capital city, and the people responded both to the work and the workers. Temporary quarters were soon outgrown and a beautiful house of worship was erected. A Sunday school was organized, and it has been an effective instrument for reaching the boys and girls and adults of Santo Domingo. Not very long ago a six weeks' campaign was begun with a view to increasing the attendance at this Sunday school to a total of four hundred fifty. The campaign terminated with an actual attendance of more than one thousand at Sunday school and an offering of eighty dollars.

The Work Spreads

Very soon the work began to spread to other communities in the southern half of the island, and a report, made by the superintendent of the mission for the year 1928, shows seven stations maintained, reporting a church membership of four hundred eighteen and a Sunday school enrolment of eight hundred forty-seven. Extension activities are carried on in other communities not definitely organized. Many interesting stories are told of the influence of laymen who have come under the Evangelical influence in certain communities and who then in other places start centers of Evangelical influence.

The story is not, however, altogether one of triumph, for there is definite opposition to the work, and some actual persecution. A story told by Mr. M. R. Drury gives an idea of the experiences of some of the workers in these outlying points:

"Las Pajas is the name of a district some thirty miles from San Pedro de Macoris, where there is a numerous group of believers. It is their custom to go out from time to time on evangelistic tours, men and women, riding on horseback.

"Not long since they visited a section near the town of Bayaguana. This place is noted for its sanctuary, with an image where miracles are said to be worked. The town is consequently a resort for pilgrimages and is quite fanatical. The whole evangelistic group, consisting of twelve men and women,

were arrested by a local officer and marched into town. They knew they were well within their rights, and, feeling no violence would be done them, they offered no resistance. They reached the town under custody at daybreak and were promptly arraigned and at once were discharged.

"Before setting out for home, however, they asked permission to hold a service, which was readily granted. On the public square they sang, read the Scriptures, and gave their testimony. Many heard the Gospel for the first time, but the person evidently most deeply impressed was the officer who had executed the order to arrest the evangelists. He followed them out of town, made further inquiries concerning the Gospel and offered his cooperation and protection in case of any difficulties in the future."

A striking example of the effectiveness of this rural work was seen some time ago at a point near San Cristobal. A young man at that point developed considerable ability as a local preacher and leader. Owing to financial necessity he was obliged to seek employment at a sugar central some miles away. The people of the community missed his leadership so much that they sent for him and arranged to give him employment close at hand so that he might continue his voluntary ministry among them.

Work Among Immigrants

Even the Dominican Republic has its immigration problems and the missionaries must reckon with this

situation. Part of this is due to the fact that laborers from Haiti are often brought in to work in the sugar centrals. The following paragraph quoted from a recent report gives some idea of the problem thus created by this coming of outsiders into the Republic:

"A rather serious responsibility is created by the presence of hundreds of Haitian laborers on the sugar estate here. Among them is a wide-spread Protestant movement under Haitian leadership. Some five hundred adherents are reported. They appealed to a Baptist organization in Haiti for help and failing in this, wrote to the Baptist Mission in Porto Rico, only to be informed that nothing could be done for them. Now they have appealed to our organization. Their immediate need seems to be a hall for headquarters in La Romana, and Bibles, and hymnbooks in French. For the present it is not possible to have them use the Dominican service hall. Race prejudice is strong. If they came, they would overrun the place to the exclusion of the Dominicans."

Making People Well

Sickness is one of the most discouraging things in the world, but to be sick when beyond the reach of medical care is hard indeed. It is likely that most of us who have lived continually in communities where a doctor might be summoned in a few minutes by telephone or where, in emergency, patients can be rushed to a well-equipped hospital, hardly realize

what it means to exist in a country where medical help is not available. As a matter of fact, most of the rural sections of the Dominican Republic have been beyond the reach of medical attention. When Dominicans are sick they may either continue in their sickness, recover by the sheer force of their physical strength, or die. And when they are in pain they must suffer without the possibility of relief.

It was quite natural, therefore, that with this urgent need for medical care the Board for Christian Work in Santo Domingo should have given its attention at an early stage in its planning to the providing of medical service. This medical work was opened in Santo Domingo. A building was rented and an American doctor, with several American nurses, was put in charge of a small hospital. The first month 100 patients appeared at the clinics. The second month the number increased to 300, and the third month it reached a total of 900. Since that time the number of patients treated each month has sometimes exceeded 1,500, and more than 500 hospital patients have been cared for during a twelve-month period. The cases treated include hookworm, tuberculosis, accidents, and a great variety of surgical cases. These patients come from the capital city and from scores of communities within a radius of sixty or seventy miles. The fame of the hospital has spread and patients travel on foot, or by the most primitive conveyances, in order to secure its ministry.

Long ago the demands upon the temporary hospital became more than the facilities and the limited staff could handle effectively. There is a crying need for a new hospital building. A location has been secured, plans have been drawn for the hospital, and money is being raised for its erection. Incidentally, a good many Dominicans who do not call themselves members of the Evangelical church are contributing to this hospital fund. That in itself is an indication that this fine Christian ministry is appreciated by the people of the Republic.

A baby clinic and milk station is maintained and this is saving the lives of many children and doing much to educate Dominican mothers in the best way of caring for children.

A Training School for Nurses

One of the outstanding features of the work is a training school for nurses carried on in connection with the hospital. About a dozen Dominican girls are constantly in training, and it is said that the only trained nurses in the Republic have been trained in this school; in fact, it is the only school offering this sort of training. These girls are received chiefly on the recommendation of pastors of local churches, and they usually have a genuine religious background when they reach the hospital. During their stay in the hospital a definite effort is made to keep alive a healthy religious life so that when the nurses go out they may minister not only to the

bodies but also to the spiritual lives of the people with whom they come in contact.

Young Dominicans at School

It was almost inevitable that here, as elsewhere under similar conditions, the churches should be forced to carry on educational work. Any preacher, living in a community where boys and girls are growing up without school opportunities, quickly feels the urge to supply that need. Schools have sprung up in various places and already the results of this training can be seen, in that some of the young men thus reached by the church have gone on to the Evangelical Seminary in Porto Rico and to the Polytechnic Institute there for further training. Others have studied in the normal school in Santo Domingo, with a view to becoming teachers in the public schools of the Republic.

More recently an interesting agricultural school has come into existence. The following paragraphs taken from a report of the Rev. E. A. Odell on a visit to the Republic in the fall of 1928 give the interesting facts concerning this school:

"Along the road from the capital to Puerta Plata is located the little school known as 'La Cumbre.' This school is near enough to the agricultural experiment station to take advantage of the service that this government institution offers progressive and wise farmers. Mr. Harold Huffman, the son of our Superintendent, several years ago, for reasons

of health, went to the island, and, at this point along the main highway, took out a claim of about one hundred acres. His father at the same time purchased 100 acres on the other side of the road immediately opposite, making in all approximately 200 acres that are being cleared and developed under the guidance of this father and son. On the land belonging to the father a little home was provided of very humble character and very soon the farmers in the neighborhood asked Mr. Huffman to allow their boys to live and work with him and in return for their labor that they might receive the rudiments of elementary instruction and learn methods of farming as well as the principles of Christianity.

"The scheme has worked. Mr. Harold Huffman is unusually fitted for just this sort of thing. He is a young man of unusual mental equipment. His early life in Porto Rico familiarized him with the Spanish language so that he speaks it idiomatically. He has that democratic type of character which has enabled him to identify himself thoroughly with the native, without losing any of his dignity and leadership. The boys respect him, and, indeed, I think it could be said they have a very deep affection for him. He has taught them to pray. He has taught them the Bible. He himself plays the piano well, and they have learned to sing our evangelical hymns and to enjoy doing so. Along with this he has carried them through a very vigorous system of training. They are up early in the morning and work

until the evening, either at their studies or in the field. The result of this experiment has been quite satisfactory.

"One of the boys, at Mr. Huffman's suggestion a year ago, went into the capital to learn shoemaking. He has just returned, taken out a claim of land adjoining that of the Huffmans and will with their help clear it off and add to this Christian community his own efforts. Other boys at the school have in mind to do something of this sort, to go into the capital, learn a trade and return to the soil. Mr. Huffman has recently installed a rice-hulling machine, and the neighbors round about who have been able to raise a little rice are bringing it to him to be thrashed. The whole aspect of the little place is attractive. Decorative plants have been artistically distributed about the hills. A little handball court has been laid out, and, on the whole, as one passes along, it is one of the most attractive spots along the highway.

"Here is a practical example of the four-fold program: evangelization, education, social work, and here also the fruits of the medical program are seen, because these boys are taught personal hygiene and back into the homes from which they have come extends the influence of our medical program. Dr. Huffman feels that we should have an efficient school perhaps extending into secondary education in the capital. This school would provide a home for boys such as these and others that might come from dif-

ferent parts of the Republic, and, even though all of them might not be able to qualify for the academic work they could, from this center, prepare themselves to earn a living and to carry back into the interior of the Republic the good influences which they received under Christian direction as well as the knowledge of the trades."

Selling Books

The importance of good literature has been well demonstrated in Porto Rico, and, since the work in the Dominican Republic was a definite outgrowth of the Porto Rico work, it was natural that one of the early enterprises should have been the establishment of a bookstore. This bookstore is located on the first floor of the mission building in Santo Domingo. It faces an important street of the city and is directly opposite the administration building of the department of public instruction. The employees of that department and the school inspectors have been among the best customers of the store. Of course, this store serves a much wider constituency and reaches to many points outside of the capital city itself. The store has prospered almost from the first, and it is quite clear that the importance of Christian literature in the Republic cannot be overestimated.

A Worth-while Work

Bishop Francis J. McConnell who has traveled widely in foreign lands, and who is familiar with

the work in the Dominican Republic, has stated frequently that it is one of the finest and most hopeful pieces of Christian work of which he has any knowledge. The fact that Christians have been able to get together and work out a common program, quite without reference to denominationalism, has been an inspiring spectacle. It has helped also in the matter of interpreting Evangelical Christianity to the Dominican people. The work has grown healthily, but, up to date, we have not been able to occupy more than a fraction of the field for which we are responsible. Fortunately that field is quite well defined, and we know where our responsibility lies. The closeness of our national relations to the Republic and the open door of opportunity represent a distinct challenge.

A Dominican Christian

Those who know the Dominicans find in them not only a pleasant and interesting people but a people of independent spirit and genuine ability along many lines.

The following story of one Dominican convert comes from the Rev. Nathan H. Huffman who has been associated with the Evangelical work in the southern half of the Dominican Republic since its inception and served as its superintendent for several years:

"My first real contact with Ramon Prat was when he came to tell me that he felt called to preach. I

took it upon myself to disillusion him, for fear he might think that preaching was a lucrative job and an easy way of making a living. He was persistent and took an apprenticeship as a colporteur. Without experience, but with the spirit of a *conquistador* he threw himself into his work. Every week he brought new people to the church.

"But his success was destined to be short-lived. A rumor reached him that he was to be arrested. He had been joint owner of a commercial establishment that had gone into bankruptcy. The partner had collected a bill and disposed of the proceeds, for which he had already been tried and sent to jail. Ramon did not consider himself morally responsible, but before the law he shared the responsibility, and an order had been issued for his arrest. He explained his situation to me and said that there was nothing for him to do but leave the capital and lose himself somewhere on the other side of the Republic.

"His creditor was a Chinaman, residing in San Pedro de Macoris. I suggested that we go over and see him. It took some courage to face the possibility of immediate arrest and imprisonment, but the heart of a Chinaman too is susceptible to the influence of prayer. He listened to Ramon's story and not only called off the order for arrest, but freed Ramon from all further responsibility in the case.

"So Ramon continued to sell Bibles and preach in the homes of the people. One night as he opened his Bible to read a chapter before retiring, as was

his custom, he felt a desire to smoke. It seemed to him a little incongruous to smoke and read the Bible at the same time. His first thought was that he would have a smoke first and then read the Bible. As he struck a match to light a cigarette he said to himself, 'What is this that I am putting ahead of the Word of God? Do I care more for the cigarette than for the Bible?' To 'follow the gleam' had become a new habit with Ramon, and without delay he discarded forever the use of tobacco, because he was convinced that it was a hindrance to him in the work he had undertaken for his people in the name of Christ.

"When a new mission was opened in San Cristobal in the fall of the year 1922, Ramon was sent to take charge. It had been only a year since his conversion. A native ability, a practical knowledge of life, together with a genuine love for Christ and his fellowmen constituted his preparation. He had the happy faculty of retaining everything he heard and read and, by working it over and giving it a touch of local color, turned it all to good account. I was at times surprised to hear my own weak efforts transformed by him into really effective discourses. He borrowed a copy of Augustine's *A City of God* and a volume of sermons by a celebrated Spanish friar of the sixteenth century. The reading of these books no doubt contributed to his dignity and elevation of style as well as to the length of his discourses, which were never less than one hour long.

"Before the end of the first year a class of twenty converts were prepared for baptism. By the end of the second year the number of members was increased to fifty-one. All of this was accomplished by an inexperienced worker and in spite of most violent opposition directed by a Roman Catholic priest.

"After two years of effective service in San Cristobal, Ramon was transferred to the capital so he might study in the normal school. He completed the first year's work with the help of a private tutor and found it necessary to go to Puerto Plata, where he had last been enrolled in the public schools, to take his examinations.

"It was while on this trip that he was stricken. It was impossible to get surgical help to him in time to save his life. His body sleeps in the cemetery of his native town, but the influence of his life still lives. His memory has become the imperishable heritage of the Dominican churches. Though dead he yet speaketh."

VII

THE OTHER THIRD

HAITI

ONE day in the year 1894 a young student in the Baptist Theological Seminary at Newton, Massachusetts, laid aside his studies long enough to read the paper from home. We can excuse him for that because to a student away from home there is nothing more interesting than the home paper. However, had Elie Marc known all of the trouble he was going to get into through reading that paper, he might have continued with his studies. Not knowing, however, he read on, and, in the course of his reading, he came upon an article which was destined to transform his life plans. Young Marc was a native of Rheims, France, and the paper in question was printed in French. The article which attracted his attention had been written by Miss Jemima Straight, an Englishwoman who had made her way down into the French-speaking Republic of Haiti and was there carrying on missionary work in a remote interior village among the Negro people.

It appeared from the article that Miss Straight felt that she was doing a most important piece of work and that, as she was now well along in years,

she desperately needed someone to take up the work that she had begun. The appeal told something of the terrible physical and spiritual destitution of the Haitians, and it so stirred the heart of Elie Marc that he immediately wrote a letter in reply, addressing it to Miss Jemima Straight, St. Suzanne, Haiti. Weeks later he received an enthusiastic letter from Miss Straight and found that she had come to Philadelphia for a temporary visit. Naturally she was anxious to see Mr. Marc and talk with him, and it was arranged that they should meet in Providence, Rhode Island.

Upon hearing Miss Straight's story Elie Marc assured this venerable missionary worker that he was willing to go to Haiti but that he desired to complete a year of graduate study at the theological seminary before sailing. Miss Straight argued earnestly and persistently against this point of view. She felt that this new recruit was needed at once in Haiti and that they could not wait another year for help.

Unable to come to an agreement, Miss Straight returned to Philadelphia and Elie Marc returned to the little French church which he was serving during the summer vacation, not far from Providence. He felt quite sure that he must complete his studies before going to Haiti, but fate had decreed differently. He could not get his mind away from the situation in Haiti as it had been presented by Miss Straight. He could not sleep nights and he could

not enjoy his food. After about two weeks of intense discomfort he decided that the time was ripe for him to accept this new call, and he forthwith announced to his little congregation that he was to leave.

At the same time he wrote Miss Straight that he was ready to go, and from her he received quite definite instructions as to how to proceed. Naturally Elie got a considerable amount of conflicting advice during those days of preparation. Some of his friends thought that he ought to go to this new field, and some thought that he ought to remain where he was, but as the days passed his own certainty that the call was of God increased. At last the day of sailing arrived, and Miss Straight and her new missionary recruit embarked from New York for their field of labor.

Among the things which Miss Straight took along was a pile of smooth pine boards. Just what they were intended for no one seems quite to know; possibly she had in mind to use them for school benches, but at any rate they were destined for a use which probably Miss Straight herself had not planned. In due time the vessel on which the missionaries sailed reached Haiti, and then it became necessary to transfer to a small twenty-foot sailboat for a point on the northern coast nearest to St. Suzanne. From there on most of the journey was made on horseback up a steep bridle trail, through dense jungles divided into farms by cactus hedges. Miss

Straight rode her own horse, and soon they were climbing a winding mountain trail that seemed endless to the new missionary. It was quite clear that Miss Straight was happy. She was getting back home once more, and her aim, namely, the securing of a new recruit for the work, had been realized.

Finally the travelers reached St. Suzanne, and the people of the community turned out to welcome the return of the aged teacher. The children came flocking into her home. Once more the school which she had taught through the years was reopened. For the moment at least everything looked rosy, but then suddenly Jemima Straight fell ill, and it seemed best for the children not to come to classes for a time. For several days she lingered; then one morning she was gone.

It is needless to say that there was sadness in the community. The chief of the region ordered a military escort for her body, and, in a rocking-chair suspended between long poles resting upon the shoulders of four men, she was carried down the steep mountain slopes to Trou. Word of her death was sent to the British consul but no identification came back, and even today the story of Miss Jemima Straight is somewhat shrouded in mystery. Just who she was, how she got into Haiti, and who supported her work, aside from some Philadelphia friends, does not seem to be known. There are many evidences, however, that she was a genuine and capable Christian, and many Haitian boys and

girls and fathers and mothers received their first knowledge of Jesus Christ, as well as their first bit of schoolroom education, from this unselfish and devoted woman.

And now, having come to the end of that part of the story, we have almost forgotten to tell about the pine boards, which had been safely stored at Trou. They were used to fashion the coffin in which Miss Straight's body was laid away to rest.

Elie Marc's Dilemma

All of these events had happened so speedily that Elie Marc had not had much of an opportunity to realize all that it meant for him; however, he now found himself back in the interior of a strange land with no missionary board to support him and quite alone among a strange people. To add to his perplexities he was soon stricken by a malignant tropical fever. For an entire month he lay on his bed almost deserted. He was seldom visited by anyone, although a neighboring family sent him a cup of coffee each morning. Fortunately he had some provisions which had been brought from the United States as a part of his baggage, and when he felt like partaking of food he did so.

It would be difficult to imagine a more trying situation for a young man, far from home, but filled with an earnest desire to proclaim the gospel of Jesus Christ. There is an old saying that it is darkest just before dawn. It may not be altogether true,

but it often seems that way when one is in trouble and then finds a way out. At any rate, when Elie Marc was about at the end of his rope, a delegation of Haitians from the town of Trou climbed up the mountainside and invited him to come down and organize a school and do Christian work in their community. As an inducement they offered the free use of a house for school purposes. Elie Marc recovered his strength, moved to Trou, and there you will find him today carrying on the work which he began, upon invitation, thirty-five years ago.

Elie Marc's years of labor in Trou have not been altogether along paths strewn with roses; in fact the opposition to his work began only two days after his arrival when he undertook to conduct a meeting in the public square. A man who seemed to have authority ordered him and his fellow worshipers to "move on," but in due time the trouble blew over and Elie Marc was able to open his school and begin his missionary duties in earnest. Even in later years Elie Marc has had his troubles, for Haiti has been a land of revolutions and disorder. His life has been threatened several times and each time a way of escape has been opened up in a most unexpected manner, just as all hope seemed to be disappearing.

During the more than three decades of his ministry he has given special attention to the developing of lay ministers who go out two by two to preach the gospel in nearby communities. One can start out in any direction from Trou and find faithful

groups which have been led and nurtured through the years by the pupils and church members of Elie Marc. With Trou as a center, nine outstations have been developed, and the secret of this lies in the fact that Elie Marc has insisted from the first that his followers cannot be good Christians if they keep to themselves the things that they have received.

The first Sunday of every month is a big event in the life of the church at Trou. At that time the Haitians from these outlying points assemble in Trou for a great Christian service. Some of them make the journey on Saturday, traveling on foot or on the backs of donkeys and ponies. The suit to be worn on Sunday is carried in a bundle on top of the traveler's head or fastened to the saddle. These monthly trips to Trou as described by the Rev. Coe Hayne (to whom I am indebted for this unusual story) are extremely interesting events. He says:

"For real Christian fellowship it is a treat to fall in with one of these groups traveling in the direction of Trou. They call out to one another in hearty, laughing tones of comradeship, their voices echoing in mountain ravines or sent ringing across verdant flats. Church going is a time of reunion as some of the members live many miles away and are unable to attend the central service more than two or three times a year.

"They are a happy people, although noticeably moderate in expressing their emotions in public meet-

ings. Seldom are heard the impulsive responses common in certain religious gatherings in America during the delivery of a sermon or the offering of a prayer. But in song their spirits wing free. Everyone sings; seldom is heard a discordant note, the easy-flowing French yielding no harsh tones.

"'L'Agneau! l'Agneau!
L'Agneau de Dieu
J'aime l'echo de son saint nom.'

"The Lamb of God! How they love the echo of his holy name! How one is caught up and swept along on the mighty tide of the congregational singing of these evangelicals! Once heard, the impression created never fades. Can one detect in their singing the note of the spiritual rebirth of Haiti—Haiti waiting for a triumph delayed?

"Membership in that body of believers is not easily achieved. With many it has meant the culmination of years of training and Christian development. A standard of morals has been built up within the church to safeguard the home and promote domestic felicity."

Annual Missionary Tour

Once a year Elie Marc makes a more extended journey, reaching places far removed from Trou. Of this itinerating work and some of the experiences which go along with it Mr. Coe Hayne writes:

"The annual missionary tours of Elie Marc have

resulted in the planting and strengthening of churches from thirty to seventy miles distant from Trou. It has been his custom to start out with two or three brethren from Trou and travel on horseback from village to village, tarrying in each place from two to seven days as local circumstances determined, visiting the people and holding gospel services. As the journey lengthened the gospel caravan increased in size, it being the custom of the various worshiping groups to choose delegations to join Pastor Marc in his missionary itinerary. The evangelicals were often stoned, cursed, and jeered at, but these unpleasant experiences were accepted in good spirit as something to be endured in patience. In later years, and after the American occupation, the gendarmerie has afforded the Protestants police protection whenever the pastors notified the American officers in command of the sub-districts, in which their parishes lay, as to the time and place of such open-air services.

"One of the farthest outposts of the missionary territory cultivated by the church of Trou is Hinche where is found at present a large training school for Haitian recruits for the gendarmerie. Twenty-five men and women composed Pastor Marc's missionary band on the occasion of his first visit to Hinche. The pastor was cordially received in the home of Delille Balrard, the adopted son of Dutreville Lamour, a pupil of the missionary when the former lived in Trou. A service was held at the edge of

the public square near the center of town. As soon as Elie Marc began to preach, stones and clods of dried mud fell in a shower about him and the other evangelicals. Pastor Marc was struck in the back by a hard lump of clay with such force that he was thrown forward; a girl was struck on the breast. Were the evangelicals about to be mobbed? They knew of no source of help. Suddenly there came out of the crowd that had gathered to listen to the singing and preaching a band of young men who delivered the visitors from further attacks. They apologized for the behavior of those who had thrown the missiles, saying that they were irresponsible hoodlums and not at all representative of their fellow-townsmen."

Possibly you would like to know how Elie Marc has supported himself all these years with no missionary board to back him. The answer is a simple one for, with no one to depend upon for support, Elie Marc was forced to open a store which he has conducted for many years. This has taken much of his time, but he has never forgotten that he is first and foremost a Christian missionary and that his main business in Haiti is to preach the gospel of Jesus Christ. At one time he wrote to the Baptists in Jamaica suggesting that they might like to help support the work, but, for some reason, the letter never reached its destination, and Elie Marc did not learn of its miscarriage until many years afterward. For a time the Lott Carey Foreign Mis-

sion Convention sent money to him, but that was a temporary arrangement and was discontinued as their funds decreased.

After a time Elie Marc was married, and six children have made their appearance in the Marc home. One son has chosen the Christian ministry. He was graduated with honors from the University of Port-au-Prince and in May, 1929, finished a theological course, with honors, at the very school in Massachusetts at which his father had studied. He expects to spend his life at work in Haiti. Another son is a graduate pharmacist.

After visiting and studying Elie Marc's field, Mr. Coe Hayne writes:

"Throughout northern Haiti the name of Elie Marc stands for some of the finest things that Haitians have known in their long struggle to find a way out. Pastor Marc, native of France and alumnus of one of America's schools for Christian training, has given to Haiti the best that he received from two countries, and Haiti is the richer because of these gifts."

The story of Elie Marc is interesting in itself; it also serves to give quite a definite idea of how the work of the Baptist church became extended over northern Haiti.

In the Capital City

As a matter of fact, the first Baptist missionary to Haiti, a Rev. Mr. Judd, was a Free Baptist who

came to Port-au-Prince in 1842, many years before Elie Marc was born. For years Mr. Judd labored in the capital city and succeeded in founding a strong Baptist church. For twenty years after he had to give up his work the church in Port-au-Prince had no pastor. However, Mr. Judd must have done his work well, for, during this long period, a committee of church members took charge of the services and in 1890 a young Haitian, educated in the United States and also a graduate of the same seminary which had trained Elie Marc, returned to Port-au-Prince to become pastor of this church which had been started by Mr. Judd. For many years he has served the church which has been a strong influence for good in the capital city and in the region round about.

On the South Coast

Probably the strongest Baptist work in the Republic of Haiti is at Jacmel on the south coast. This enterprise was begun by English Baptists in 1845. The first missionary died of yellow fever soon after his arrival, but a succession of other missionaries served the field for forty years, when the work was turned over to the Jamaican Baptist Missionary Society. Soon after that event a remarkable native leader, the Rev. Nosirel L'Herisson, was developed. In 1895 he became pastor of the Jacmel church, and he has served there since that time. Its growth during the period of his pastorate has been so re-

markable as to make it a modern missionary marvel. The recently reported membership of the church was more than eight hundred, with nearly two hundred candidates in waiting, and about two thousand professed believers not yet admitted to church membership. A considerable number of rural outstations have been established, many of which have their own chapels, built of native stone collected and prepared by the gratuitous labor of the members. It has been the policy of the pastor to establish a school by the side of each church so that the building up of an intelligent and stable church constituency has been going on in all of the territory round about Jacmel.

The Rev. Charles S. Detweiler, of the American Baptist Home Mission Society, describes a Sunday experience with Pastor L'Herisson as follows:

"We recently accompanied Pastor L'Herisson on a visit to one of these outstations on a Sunday morning. After a toilsome horseback ride of two hours and a half, along a narrow trail, crossing and recrossing a mountain stream many times, we came to a large stone chapel, seating as we thought about five hundred people. The service began shortly after nine o'clock and lasted till eleven o'clock. By actual count there were more than seven hundred persons present, crowded into a dense mass, with the one aisle almost obliterated. The first row of young people sat with their knees against the pulpit. It was a sight never to be forgotten, to look down upon

that sea of reverent, upturned faces. There were no audible responses from the audience. When the service was ended, the people quietly dispersed, as if under the spell of the sacred occasion. Most of the congregation carried their own chairs to and from the meeting.

"After the service there followed the long ride back to Jacmel through the heat and dust of midday. Then after a brief rest came the evening sermon in the town chapel. This is the way Pastor L'Herisson spends most of his Sundays, visiting a different outstation each week. A corps of volunteer leaders maintains all services in his absence, and some of the deacons in the Jacmel church help him in visiting and superintending the work of each station. And this was the work of a man then sixty-five years old!"

Episcopal Work

The only other religious body with headquarters in the United States having extended work in Haiti is the Protestant Episcopal church. This work was begun in 1861 by an American Negro priest, the Rev. James T. Holly. His interest in Haiti seems to be accounted for, to some extent at least, by the fact that he had been baptized by a Roman Catholic priest who had come to the United States from Haiti. Holly took with him to Haiti a group of American Negroes and in 1863 he organized the Church of the Holy Trinity at Port-au-Prince. In

1874 he was made a bishop both by virtue of election to that office by the Haitian clergy and by confirmation by the House of Bishops in the United States. He was consecrated to the holy office in New York City, November 8, 1874, becoming the first Negro bishop of the American Episcopal church. At about the same time the Haitian church was recognized as independent, the same recognition being given by the Church of England in 1878.

Under Bishop Holly's guidance the work of the church was extended to rural fields, parochial schools were established, provision was made for the conduct of a theological seminary at Port-au-Prince, and a medical service established. In 1911, after fifty years of service in Haiti, thirty-seven of which were spent as a bishop, Bishop Holly died. A recent report of this work begun by Bishop Holly showed fifteen parishes, seven mission stations and fifteen ordained Haitian pastors.

A Glimpse at Haiti's History

In order to understand the story of Evangelical missionary work in Haiti one must, of course, know something of the country's history and religious backgrounds. That part of the island of Haiti in which it is located was ceded in 1697 by Spain to France. France immediately colonized the new territory, and Haiti became one of the wealthiest and most prosperous colonies to be found anywhere in the world. The abundant natural resources made

for quick and easy wealth on the part of the alert Frenchmen who came to her shores.

One problem quickly developed and that was the problem of labor. The relatively few natives who remained in the country were not sufficient to do the work upon the large plantations, and, at an early date, Negro slaves were imported. Everything went well for a time and beautiful plantation homes sprang into existence. In fact, Cape Haytien came to be known as the "Paris of America." Finally in 1791 the Negroes revolted and a period of terror followed. Possibly the Negroes had learned how to commit atrocities by watching some of the horrors which had been inflicted by the French settlers upon other races in Haiti; at any rate, we know enough about what happened to know that human life was far from safe in Haiti. Many of the settlers fled to Cuba; others were killed.

Two years after the insurrection broke out the "Freedom of the Blacks" was declared and French control was broken. At that time the British thought it was opportune for them to invade Haiti, but five years later, in 1798, the Haitians drove out the British, and in 1804 the "first of the Negro Republics" came into existence. The following year a constitution was adopted. It was not, however, until the year 1825 that the French people officially recognized the independence of Haiti.

The story of Haiti, during a century of independence, is one of turmoil. Presidents were made only

to be crushed in one way or another in a few months. Some of them were shot, some were poisoned, some were banished, and one was driven to suicide. Military force was the order of the day. Armed bands roamed the countrysides pillaging as they went. Any individual of personality assembled what followers he could and then declared himself king, or general, or appropriated some other title, as a symbol of his authority. The beautiful French villas were looted and many of them destroyed. Life in Haiti, even for the natives, became a nightmare and existence was indeed precarious. Weeds overgrew the fields which had formerly been cultivated, and, within a generation, much of what was indeed a beautiful Haiti sank back to the jungle.

The United States Enters Haiti

Even up to recent times turmoil has continued in Haiti, and any satisfactory development of the Republic has been hindered thereby. Finally, in 1915, the United States government felt itself justified in entering Haiti and undertaking to establish some semblance of order throughout the land. For many years now American periodicals have been filled with discussions as to whether we should have entered Haiti or not. There is also a difference of opinion in Haiti herself. Many of the more intelligent Haitians are quite willing to admit that our intervention was welcomed as the only way out of a seemingly impossible situation. Others, however, declare

that the United States has been thoroughly imperialistic in entering Haiti and that she should never have attempted to straighten out a sister republic's domestic tangles.

In a recent report Brigadier-General John R. Russell, American High Commissioner at Port-au-Prince, says:

"It is particularly worthy of note that the ignorant peasant no longer looks upon the Intervention with distrust, but now rather regards it as a friend. A typical incident merits relating. A treaty official visiting the interior of the country had finished his duties and was about to leave when he noticed an old man regarding him intently. His curiosity aroused, he asked the old man the reason for his peculiar action. He replied: 'Do you know I would fight for you and so would my sons. Formerly, we had no peace. My sons were taken away from me, my crops were destroyed. You have come and given us peace. I can now work my garden and sell my crops. I am protected and assisted. We would fight for you.'

"Again, only recently, a former Haitian general and a man of prominence was heard to remark that he had previously been opposed to the Intervention, but he was now convinced of the tremendous good it had done his country and the necessity for its continuance.

"It is an undeniable fact that no people can have real freedom who are overridden with disease, and

sunken in poverty and ignorance. The American Intervention has aimed directly at overcoming these ills and is doing its utmost to train the Haitians to overcome them themselves. The task is a tremendous one, but great progress has been made."

Possibly this is too rosy a picture of the present situation. It is at least the testimony of a man who should know.

On his "Good-Will" tour through Central America and the West Indies Colonel Lindbergh visited Haiti on February 6, 7 and 8, 1928. Of this visit General Russell says:

"Arriving exactly on time from Santo Domingo City, Colonel Lindbergh was received by President Borno, Haitian and American officials, and a large crowd of onlookers. Never have I seen in Haiti a demonstration equaling his reception, and I have been informed by Haitians that never before in the history of Haiti has such a welcome been extended anyone. The Haitian people not only showed great enthusiasm in giving him a warm welcome, but also were eager to acknowledge their respect and admiration for him, and his visit materially assisted in promoting a more friendly feeling. During his stay at Port-au-Prince, many official courtesies were extended to him."

That conditions in Haiti are, however, far from satisfactory is evidenced by the fact that in December, 1929, strikes and disorder were reported by American newspapers and President Hoover asked

Congress for the appointment of a commission of not more than seven members to investigate the entire situation in Haiti and report within six months. When that commission reports we should have some facts for the understanding of what is at best a complicated situation. There is not, however, any likelihood that the people of the United States will agree as to the interpretation of the findings of this commission. Some are convinced in advance that government motives which they deem to be essentially selfish and despicable will be "whitewashed," while others are already convinced that the United States should go further than she has gone and frankly take over entire control of the republic. In the meantime other nations of the world, and particularly those of Latin America, are watching every move to discover whether the United States is seeking to extend its control in the Caribbean.

Upon a few points there is probably more or less general agreement, namely, that as a result of United States control in Haiti a period of peace has replaced the previous turmoil (even though it has been attained by disarming the natives), modern sanitation has been introduced, the school system has been extended, roads have been built, provision has been made for an orderly administration of justice, and the business affairs of the government have been put upon a better basis.

The Haitian constitution provides for a system of

free schools over the Republic, but that system is only gradually being built up. Agricultural and industrial schools are being promoted. There is also a University of Haiti in the capital city, and several normal schools have been provided.

About ninety per cent of the people of Haiti are Negroes, the balance are whites or mulattoes. Although the language of Haiti is French, the rural people speak a dialect of their own.

The economic possibilities of Haiti are enormous, particularly in the field of agriculture. As early as 1791, the year of the insurrection, 176,000,000 pounds of sugar were exported, vast quantities of coffee were produced, and cotton and cacao were extensively grown. Valuable woods and hides were exported. Since that time there has been so much of turmoil in Haiti that, for the most part, no orderly development of her economic resources has been possible.

Haiti Needs the Gospel

There is probably nothing that Haiti needs today more definitely than the Christian gospel. What armed force can never accomplish the religion of Jesus Christ can accomplish if it be given a fair chance.

The state religion of Haiti is Roman Catholic, but the constitution provides for religious toleration. The Catholicism of Haiti is unique. It was put upon the people largely by force and, as a result, it was

built upon the native religions already existing. In Haiti today one finds not a clear-cut distinction between Roman Catholic and the native "voodoo" practices, but rather a curious combination of the two. That the religious practices of African voodoo cults are prevalent in Haiti is clear from the reports of travelers and writers who have had opportunity to study the situation at first hand.

Gradually the building of roads, the extension of public schools, and the preaching of the gospel of Jesus Christ in Haiti will transform this country which for more than a century has been trying, often rather unsuccessfully, to be a republic.

The need of Haiti is well summed up in the words of Dutreville Lamour, a native who for five years was a revolutionary fugitive in Santo Domingo and there converted to Christianity. This rather remarkable old man has served his country in recent years both as a member of the Haitian Assembly and later as a senator. He has lived through a large part of Haiti's turmoil. Recently in a conversation he said, "There was a time when I thought that politics alone could save Haiti. I was mistaken; only the gospel of Christ and a change of heart can do that."

VIII

THE TIE THAT BINDS

ON the twentieth of June, 1929, I sat in the Marti Theater of Havana, Cuba, and looked out upon the large audience, different probably from any audience ever assembled in that rather famous building. In it throughout the years Cubans had gathered for many purposes; in fact, it was in this theater that Cuba's independence was proclaimed only a few decades ago, and the theater itself is named for the greatest of all Cuban heroes, José Marti. On the occasion indicated, however, the crowd was not entirely Cuban, for in it were included individuals from the Dominican Republic, Haiti, Porto Rico, Mexico, and other Caribbean countries. At the entrance to the theater stood the large and beautifully uniformed Municipal Band provided for the occasion by the Mayor of Havana. Upon the platform were representatives of the Cuban government and of other countries, but these representatives from other lands had not come as official envoys of their governments, but rather as representatives of the Evangelical churches in the countries concerned. A large and well-trained chorus made up of young people from the various Evangelical

churches of Havana rendered a number of selections. An Evangelical pastor from Mexico led the company in prayer. A representative of President Machado voiced the welcome of the Cuban government to the delegates to the first interdenominational and international Evangelical congress representing the countries of the Caribbean ever to assemble in the city. An able young orator from Mexico gave a brilliant address outlining the purposes for which the congress had been called and indicating the part which the Christian church was playing, could play, and ought to play in the throbbing life around the Caribbean.

During the days that followed, the newspapers of Havana carried front page stories of the congress; the Plaza Hotel, one of the largest in the city, loaned its beautiful roof-garden for one of the important meetings; the Governor of Matanzas Province and the Mayor of the City of Matanzas invited the congress to visit Matanzas (an invitation which was accepted); and in other ways the congress received sympathetic attention and courtesies from the Cuban people. That was a notable event in a city which within the lifetime of most of those attending the congress had not so much as permitted the holding of Protestant services. It was one sign of a new, a more enlightened and a better day in the West Indies.

The 1929 Hispanic American Evangelical Congress in Havana did more than merely reveal a more

tolerant and a more sensible attitude on the part of non-Evangelicals toward the young Evangelical churches of the islands of the Caribbean. It also brought into public view the achievements of one generation of Evangelical work, for the churches which began so humbly three decades ago have had time to raise up a group of young leaders who are beginning to recognize their own strength and to stand upon their own feet.

The congress itself was made up largely of young men, many of them of the finest educational training, and they were the individuals who actually directed the affairs of the congress, served on its committees, and argued their way through to the conclusions and recommendations finally approved and adopted. It was not a gathering of missionaries, of mission board secretaries, or even of representatives from mission fields, so much as it was a gathering of Evangelical Christians from the Evangelical churches of the Caribbean area, many of whom would go on with their ministry were all missionary support to be withdrawn, some in fact, having already attained full self-support.

Many resolutions were passed at the congress, bearing upon such topics as "Evangelical Solidarity and Its Message," "Nationalism and Self-Support," "Work Among Indians," "The Evangelical School," "Religious Education," "Ministerial Culture," "The Church in the Community," "Medical Work," "Women in the Evangelical Church," and "Litera-

ture"; and many practical recommendations were adopted looking toward the improvement of the work. But the significant thing about the whole matter was the fact that the congress was actually held, that it was conducted by Latin Americans themselves, and that for the first time the Evangelical leaders of the Caribbean area wakened to the fact that they really had many things in common. There came into existence in Havana a new feeling of solidarity that will affect the future of the West Indian islands we have been studying.

A Common Heritage

In spite of the unique character of each of these islands, there are some strong bonds uniting them. To a large extent even their history textbooks have common elements, for Columbus sailed back and forth between these islands, and the Spaniards who followed him controlled Cuba and Porto Rico for four centuries, while they also dominated that part of Haiti now known as the Dominican Republic until the time of its independence. The only section which we have considered with other than Spanish traditions is that part known as the Republic of Haiti. This, with its long-time French control and its dominant population made up of Africans whose ancestors were imported into Haiti as slaves and there acquired the French language and many French customs, stands somewhat by itself. In each of these lands there has been much turmoil,

much political repression, and most of the important seaport towns have suffered many depredations. In the case of Cuba and Porto Rico, they launched out into a new period of history at exactly the same time, and a single generation has recorded an amazing material progress. The tie of a common language has, perhaps, been strongest of all. The fact that a Cuban can at once converse with a Porto Rican or a Dominican in a language all of them understand is indeed an important factor in the situation.

In spite of the fact that these common bonds of sympathy have existed, and of the further fact that boats have been plying between these islands for more than four centuries, it must be confessed that the transportation facilities between the islands have, until recently at least, not been of the best. At present the boat service is improving and airplanes make travel easy. It is now possible to leave Florida in the morning, have lunch in Havana, fly over Cuba to Santiago in time for dinner, stay all night there, be in Haiti the next morning at ten o'clock, in Santo Domingo City early in the afternoon, and in San Juan in time for dinner that evening. The delegates to Havana from the Dominican Republic found that it was actually cheaper to make the trip to Cuba by airplane than to spend the longer period required by boat with the necessary connections. Thus in new ways are the islands being bound together.

Diversity in Politics

In the realm of politics, however, the situation presents many variations. Cuba is an independent country enjoying a liberty for which her patriots fought bravely and at great self-sacrifice. She is friendly toward the United States but also fearful lest American exploitation shall stifle her national life. This attitude is perhaps inevitable on the part of a small country physically so close to a much larger country. In the case of Cuba too, there is the bald fact that, commercially and industrially, Cuba is largely controlled by United States capital. This situation, in which so much of Cuba's business is controlled by foreign capital, has led someone to declare that the only field open to an ambitious Cuban is the field of politics. A study made several years ago revealed the fact that the railways, street-car systems, public lighting plants, and similar enterprises in Cuba were under Anglo-American control, two-thirds of the rural sections were similarly controlled, and that practically one hundred per cent of the sugar industry was under either American or other foreign control, while about three-fourths of the tobacco, mining, banking and shipping business is under American control. Spaniards control a large part of the retail business in many of the cities, and Cubans have been forced into minor positions except in some of the professions such as law, medicine and politics.

In Porto Rico the political situation is quite differ-

ent. Porto Rico is part of the United States, and the Porto Ricans willingly acknowledge their allegiance to the Stars and Stripes. There is here little of the intense nationalistic feeling so prevalent in Cuba. In the Dominican Republic we find a situation politically somewhat similar to that to be found in Cuba. In Haiti we have an independent republic dominated by the black people of the country, but again, to a considerable extent, under the influence and actual control of the United States.

Cuba has for brief periods been under the control of the United States and still has the Platt Amendment to reckon with. The Dominican Republic has experienced intervention and consequent control on the part of the United States, and forces from the United States are still in Haiti and are dominant in their influence there. These three countries have, therefore, a peculiar relation to us and one which places upon us a peculiar responsibility, since, with our greater strength, we have it in our power to become a menace to the independent life of these republics or a benevolent influence helping them in a genuine spirit of Christian brotherliness to live their own lives and make the most of the abundant natural resources which have been committed to their keeping.

Differing Economic Conditions

Economically there is a difference in the islands. Porto Rico is the one island densely overpopulated and, because of that fact, facing the serious problems of unemployment and food shortage. Cuba, on the other hand, with a density of population only a fraction of that of Porto Rico, has a wealth of natural resources sufficient to provide a livelihood for her people and even to demand immigration whenever trade relations with other countries are satisfactory enough to make the tilling of the soil and the working of the mines of Cuba profitable.

Contrasting the situation in Cuba and Porto Rico, the Rev. Edward A. Odell says: "Cuba is underpopulated. With three million four hundred thousand people and an area as large as the State of New York, the problem of labor is always acute. For the last ten years the agricultural interests have been importing thousands of laborers from Jamaica and China.

"Cuba is distinctly a country of cities. The large area devoted to the cultivation of sugar-cane and employing cheap labor for only part of the year, together with the centuries of unsettled political conditions, have retarded the development of the country districts. The rural population is small and the village life that means so much to the Anglo-Saxon countries is almost entirely lacking. The contrast

with Porto Rico, where one can never raise his voice without its being heard, is marked."

In both the Dominican Republic and Haiti there is a relatively sparse population placed in the midst of abundant natural resources, a large part of which are still to be developed.

The natural wealth of all these islands has given them an attraction for many who would exploit them for selfish ends, and that fact has at times furnished fuel for suspicion of America and Americans on the part of these nearby islands. It is plainly the task of the better element in American life to make sure that, as we try to share with these West Indian neighbors the best things in American life, they shall not be exploited economically by American capital or politically by the American government, upon which at times capital can bring heavy pressure.

Neighbors

Americans have sometimes been accused of being rather slow and stupid in getting any point of view except their own. We tend to think of the things to which we are not accustomed as inferior and in so doing we often wound the sensibilities of others. In this connection one speaker at the Evangelical Congress in Havana took pains to make clear that the Caribbean countries did not expect "civilization" from the United States as they had a civilization of their own with which they were reasonably well satisfied, but that they did welcome spiritual fellowship

and the aid of America in establishing in the countries of this region those high ideals of faith and conduct which are characteristic of Christianity at its best.

Our future is bound up with the West Indies and their future is bound up with ours. We are neighbors and we cannot run away from each other if we would, and we would not if we could, for, as we become better acquainted, we find ourselves drawn to each other by the common bonds of mutual interest and affection. As neighbors we shall doubtless do and say many unwise things which will cause irritation, but such occasions should be as few and far between as we can make them. The better way is to show such good faith and such fine generosity toward each other that mutual confidence will be built up and placed upon a firm foundation, enabling us to work together at the common task of building the Kingdom of God in the countries of the New World.

READING LIST

The following list contains only a selected number of titles, for the most part of quite recent date. A number of the fuller works cited contain extended bibliographies which should be consulted by those desiring to acquaint themselves more thoroughly with the literature on the Caribbean countries. The titles marked with an asterisk (*) are suggested as the nucleus of a small working library for groups desiring to purchase a few books for reference purposes. Supplemental publications available through the various denominational mission boards should be secured in advance by groups undertaking a study of this subject. Groups using *Between the Americas* as a basis of study should secure through their denominational boards a course for leaders by Garfield Evans prepared especially to accompany this book. The price is 50 cents.

General

As Protestant Latin America Sees It. By a Group of Nationals. Missionary Education Movement, New York. 1927. $1.25.

* Combing the Caribbees. H. LaT. Foster. Dodd, Mead & Co., New York. 1929. $3.00.

Crusading in the West Indies. W. F. Jordan. Fleming H. Revell Co., New York. 1922. $1.75.

* Evangelicals at Havana. Samuel G. Inman. Committee on Cooperation in Latin America, New York. 1929. 25 cents.

In the Wake of Buccaneers. A. H. Verrill. Century Co., New York. 1923. $4.00.

LATIN AMERICA AND THE UNITED STATES. G. H. Stuart. Century Co., New York. 1928. $3.75.

ONE HUNDRED YEARS OF THE MONROE DOCTRINE. D. Y. Thomas. Macmillan Co., New York. 1927. $3.00.

OUR ATLANTIC POSSESSIONS. J. E. Thomson. Charles Scribner's Sons, New York. 1928. 90 cents.

PROBLEMS IN PAN AMERICANISM. Samuel G. Inman. Doubleday, Doran & Co., Garden City, N. Y. 1925. $2.00.

READINGS IN HISPANIC AMERICAN HISTORY. N. A. N. Cleven. Ginn & Co., Boston. 1928. $3.60.

ROAMING THROUGH THE WEST INDIES. H. A. Franck. Century Co., New York. 1920. $5.00.

* TRAILING THE CONQUISTADORES. Samuel G. Inman. Friendship Press, New York. 1930. Cloth, $1.00; paper, 60 cents.

* UNITED STATES AND THE CARIBBEAN, THE. C. L. Jones, H. K. Norton, P. T. Moon. University of Chicago Press, Chicago. 1929. $1.50.

WAITING ISLES, THE; Baptist Missions in the Caribbean. Charles S. Detweiler. Judson Press, Philadelphia. 1930. Ready in June.

* WEST INDIAN TREASURES. Winifred Hulbert. Friendship Press, New York. 1930. Cloth, $1.00; paper, 75 cents.

Cuba

OUR CUBAN COLONY. L. H. Jenks. Vanguard Press, New York. 1928. $1.00.

CUBA AND HER PEOPLE OF TODAY. New and revised edition. Charles H. A. Forbes-Lindsay. Kirby Page, 347 Madison Ave., New York. 1928. $4.00.

History of the Cuban Republic. C. E. Chapman. Macmillan Co., New York. 1927. $5.00.

Haiti

American Occupation of Haiti, The. Raymond L. Buell. Vol. V, Nos. 19-20. Foreign Policy Association, New York. $1.00.

Black Democracy. H. P. Davis. Dial Press, New York. 1929. $5.00.

Black Majesty. J. W. Vandercook. Harper & Bros., New York. 1928. $2.50.

Black Haiti. Blair Niles. G. P. Putnam's Sons, New York. 1926. $3.50.

Porto Rico

Picturesque Porto Rico. E. K. Van Deusen. Silver, Burdett & Co., New York. 1928. $1.44.

Porto Rico. Knowlton Mixer. Macmillan Co., New York. 1926. $4.00.

Porto Rico, Past and Present. J. Enamorado Cuesta. Eureka Printing Co., New York. 1929. $1.00.

Report of the Governor of Porto Rico. Bureau of Insular Affairs, Washington, D. C.

Survey of the Public Educational System of Porto Rico. International Institute of Education, Teachers College, New York. 1926. $3.50.

Dominican Republic

Americans in Santo Domingo, The. M. M. Knight. Vanguard Press, New York. 1928. $1.00.

Santo Domingo. Otto Schoenrich. Macmillan Co.,

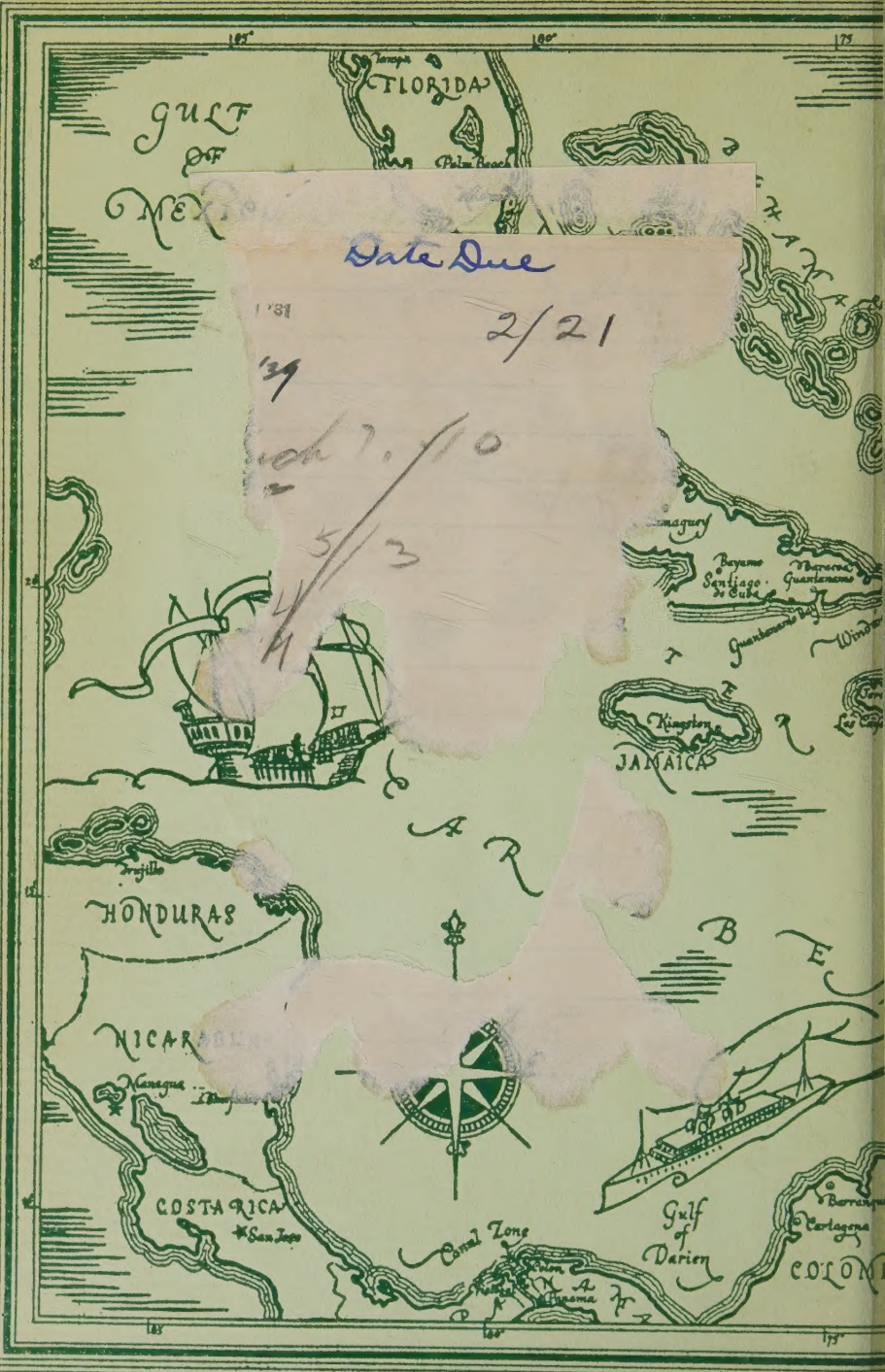
New York. 1918. Out of print. Available in libraries.

SANTO DOMINGO, PAST AND PRESENT. S. Hazard. Out of print. Available in libraries.

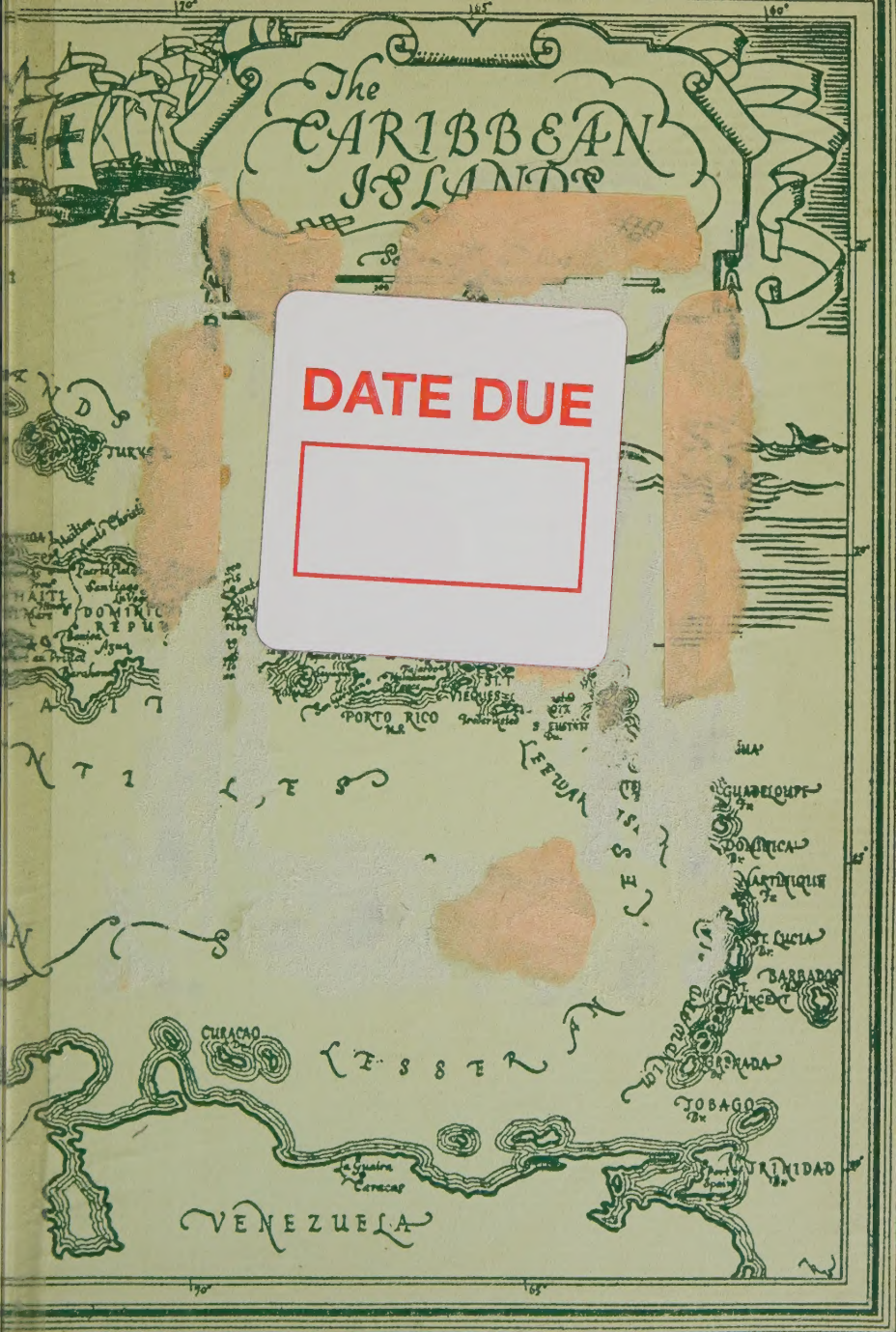
Virgin Islands

REPORT OF THE GOVERNOR OF THE VIRGIN ISLES. Bureau of Insular Affairs, Washington, D. C.

VIRGIN ISLANDS, OUR NEW POSSESSIONS, AND THE BRITISH ISLANDS. T. H. N. de Booy and J. T. Faris. J. B. Lippincott Co., Philadelphia. 1918. $5.00.


GULF OF MEXICO
FLORIDA
Tampa
Palm Beach
JAMAICA
Kingston
Trujillo
HONDURAS
NICARAGUA
Managua
COSTA RICA
San Jose
Canal Zone
Gulf of Darien
Cartagena
Guantanamo
Santiago de Cuba
Bayamo
Manzanillo

Date Due
2/21


The CARIBBEAN ISLANDS
DATE DUE
PORTO RICO
VIEQUES
S. EUSTATIA
GUADELOUPE
DOMINICA
MARTINIQUE
ST. LUCIA
BARBADOS
GRENADA
TOBAGO
TRINIDAD
CURACAO
VENEZUELA
LEEWARD ISLES
LEEWARD ISLES
170°
165°
160°

United Theological Seminary Library
MAIN BV2845.S75 1930
Stowell, Jay Between the Americas /
3 0645 0002 4764 9